The Churchman.

HE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 1.—WHOLE NUMBER 1198.

OHN HECKER, PROPRIETOR. NEW-YORK, MARCH 4, 1854. { AT NO. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

c WORSHIP is celebrated every week-day in this city and Brook-
follows:
TRINITY CHURCH........................at 9 A. M. and 3 P. M.
T. LUKE'S CHURCH........................7 " 5 "
CHURCH OF THE NATIVITY..................9 A. M.
CHURCH OF THE ANNUNCIATION..............9 "
[Sunday services, 10½ A. M. and 3 P. M.
CHURCH OF THE HOLY COMMUNION......8 " 6 "
ept on Fridays, when *Evening* Prayer with Lecture is at 7½.
aints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............9 "
CHURCH OF THE HOLY INNOCENTS............9 "
nts' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn..............8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......9 A. M.
ST. MARY'S CHURCH, Brooklyn,.......at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.
It is respectfully requested that information be sent to this of-
changes in the above proper to be made, from time to time.

CALENDAR FOR MARCH.

5. First Sunday in Lent.
8.
10. } Ember Days.
11.
12. Second Sunday in Lent.
19. Third Sunday in Lent.
25. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.
26. Fourth Sunday in Lent.

APRIL.

2. Fifth Sunday in Lent.
9. Sixth Sunday in Lent: Sunday next before Easter.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. GOOD FRIDAY. [Proper Psalms instead of the Psalms for day.]
15. Easter Even.
16. EASTER DAY. [Proper "Anthems" (printed immediately e the Collect) instead of "*Venite Exultemus.*" Proper Psalms in- of the Psalms for the day.]
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

THE CHURCH AT HOME.

New York.—The Rt. Rev. the Provisional Bish- has commenced his annual course of visitations. On nday the 12th ult., he confirmed *two* persons in the rch of St. Barnabas; Sunday the 19th, morning, *fty-four* in St. Peter's church; evening, *nine* in the urch of the Holy Martyrs.

The second anniversary of the Church Charity oundation was held in St. John's church, Brooklyn, Sunday evening the 26th ult. The Rev. Dr. ESSEY, of Auburn, preached the sermon, and Bishop AINWRIGHT made an address. The Rev. J. W. DIL- read the annual report, from which it appears that Society's receipts the past year have been $1,515, expenses $1,418, leaving a balance of $97.

Massachusetts.—Bishop EASTBURN consecrated ew church at Woods Hole, Falmouth, on Tuesday 14th ult. The building was erected by the church the Messiah, Boston, at a cost of $3,200, and is al- dy paid for. The architecture is by Mr. BILLINGS, Boston, and said to be an exceedingly creditable e of work, which we can well believe. The style is thic. Woods Hole is a village about four miles m Falmouth, having a spacious and safe harbor, and ng on the route of the steamers from New Bedford Nantucket. The history of the new parish is thus ven in the *Witness*:

> There never had been any place of public worship, in this vil- ge. About two years ago, a gentleman who had been for several ars an efficient teacher in the Sunday School connected with Church of the Messiah in this city, removed with his family this village, where he organized a Sunday School, which subse- ently resulted in the formation of a parish. Several clergymen the Church, who visited this place, improved the occasion by iciating in a school house where the Sunday school was held. e people were highly pleased with the services to which most them were entire strangers. The project of building a church as proposed, and in this work there was a hearty and liberal co- eration on the part of the people of this village. Several gen- men residing in Falmouth subscribed liberally to the project. lot of land was generously given by an individual.

Pennsylvania.—The Managers of the Episcopal Hospital in Philadelphia have made their annual re- ort. From this paper the *Recorder* states the follow- g particulars:

> During the year 1853 there have been 180 admissions, of which have been surgical, and 102 medical; of this number 103 have en cured, 37 have been discharged more or less improved, 22 have ed, and 18 remain. The average number of patients is eighteen, d the amount of expenditures, judging from the standard of st year, about thirty-eight hundred dollars; a very small amount hen it is recollected that by this means a hospital is afforded for destitute sick, not only among Episcopalians, but generally, a section of the city comprising at least one hundred thousand uls, to which there are no other accessible hospital accommoda- ons. The property of the Institution consists (1) of real estate, cluding over two squares of ground, which may be rated at tween thirty and forty thousand dollars, at this moment, and) cash and cash securities amounting to forty thousand dollars ore. There is no Institution which in proportion to its means capable of greater use, as is evidenced by the fact that in its mediate precincts are found the Delta of the Reading and New ork Railroads, together with the most heavy manufacturing and echanical establishments of the county. As is well known, all tients, without distinction of creed or color, are received on an ual footing, and are permitted to be visited by their religious visers, while at the same time stated religious instruction is tended to such as are willing to receive it. In this alone, it ffers from other institutions in our midst,—that here the *oppor- nity* of stated Gospel teaching and of the administration of the crament is given within the walls; with them it is *not*.

At a meeting of the Standing Committee of the Dio- ese, held Feb. 7th, testimonials were signed on behalf Messrs. WM. BRIDEAUX and GIDEON J. BURTON, A. ., applying to be recommended for admission as candi- tes for Holy Orders.

The papers of Messrs. GEORGE BOYD ATKINSON and OHN B. HENRY, applying to be recommended for ad- ission as candidates for Holy Orders, were presented d read.

North Carolina.—The Vestry of Trinity church, cotland Neck, Halifax county, of which the Rev. J. . CHESHIRE is rector, have advertised for proposals for uilding a handsome new brick edifice.

South Carolina.—The Annual Convention of e Diocese was held in St. Philip's church, Charleston, rom the 8th to the 10th of February, the opening ser- on being preached by Bishop DAVIS. The Standing Committee of the last year were re-elected at the first allot; as were also the Delegates to the General Con- ention, except Dr. WALKER, who declined. All the roceedings are said to have been marked by kindliness f feeling and a spirit of brotherly love. The main usiness was the making provision for the support of e Episcopate, which has been so far accomplished, that e Bishop, though not entirely free of parochial charge, ill be able to give his time and energies mainly to the duties of his office. His address showed a large amount of labor for the brief time he has been in the Episcopate.

Ohio.—The new church of St. John's, Cincinnati, of which the Rev. Mr. NICHOLSON is rector, was consecrated by Bishop M'ILVAINE, assisted by fifteen clergymen, on the 9th ult., the sermon being preached by the Bishop. This parish was started about four years ago. The building and lot cost nearly $100,000. The only debt remaining is about $15,000, which will not be due till three years hence; to meet which there is more than $20,000 worth of pews undisposed of. The communicants number nearly 200, and the congregation about 800. The parish contributed $3,000 last year to benevolent objects.

Wisconsin.—Bishop KEMPER visited St. Paul's church, Milwaukie, on the 29th ult., and confirmed sixteen persons. This is the second confirmation in this church within the past year, and since the present rector entered upon the charge of the parish. Seven adults had been baptized the Sunday evening previous, and two others a short time before.

Mississippi.—The *Herald* states that Bishop GREENE lately visited Trinity church, Yazoo City, and confirmed *twelve* persons; besides *fourteen* colored persons confirmed at two plantations within the limits of the parish.

Missouri.—The Diocese has been suddenly thrown into mourning by the death of the Rev. Mr. GASSAWAY, of St. Louis, who was killed in the steamboat explosion which took place on Thursday the 16th ult. On Friday the 17th, a meeting of all the clergy of the church residing in the city was held at the call of Bishop HAWKS in the Rectory of Christ church. The following resolutions were adopted unanimously:

> WHEREAS, in the Providence of Almighty God, who ordereth all things according to the purposes of His mysterious wisdom, we, the clergy of the Protestant Episcopal Church, resident in the city of St. Louis, have been bereaved by the death of Rev. Stephen Griffith Gassaway, the late Rector of St. George's Church, our brother in the ministry, whose sudden and awful end has awakened universal sympathy from this community, where his purity of life and earnest ministry had also won for him deep respect and general love; therefore,
>
> *Resolved*, That we do feel ourselves especially afflicted and warned of God, by the sudden calamity, which, after a singular chain of circumstances, was allowed to remove from our midst our late and lamented brother.
>
> *Resolved*, That we cherish with deep affection the memory of the lovely social qualities and of the active ministerial labors of our late brother, and that we sincerely mourn his loss from among us.
>
> *Resolved*, That we respectfully tender to the much afflicted family of the deceased, our most heartfelt sympathies in the desolation which has swept over them; commending them to the mercy of "God, who careth for the fatherless and the widow," and to the considerate love of all those for whom our brother so gladly labored in the Lord's vineyard.
>
> *Resolved*, That we also tender to his bereaved parish the assurance of our deep sympathy, our earnest prayers and Christian love, with the hope that the memory of their late pastor's services may long continue to produce in them the fruits of holiness.
>
> *Resolved*, That we will give expression to our own grief on this occasion, by attending in a body the funeral services at the appointed hour, on Sunday morning next, requesting the presence with us of our respective congregations.
>
> *Resolved*, That as a suitable badge of mourning for our deceased brother, we will wear, until Easter festival, crape upon the left arm.
>
> *Resolved*, That a copy of these resolutions be presented to the family of the Rev. Mr. Gassaway, to the Wardens and Vestrymen of St. George's Church; and also be published in one or more of the city papers. D. GORDEN ESTES, SEC'Y.

The St. Louis *Intelligencer* of the 16th ult. has the following:

> We learn with deep regret, that the Rt. Rev. Dr. HAWKS, who, since his residence of ten years among us as Bishop, has also had the additional duties of parish minister, has recently relinquished his connection with Christ Church as Rector. Those who have enjoyed the benefit of his parochial care will not soon forget the Christian courtesy, the active sympathy, or the devoted fidelity of his ministrations among them, particularly in times of sorrow and calamity. The whole city has reason to cherish the memory of his services amid the awful scenes of '49.
>
> Arrangements have been made by which, for five years, he will be relieved from the double and onerous duty thus far laid upon him, and be at liberty to devote himself solely to the duties of the Episcopate. This spirited movement is alike creditable to the Bishop and his active friends, which thus secures his undivided services to the whole diocese. It is expected that at the expiration of this temporary arrangement, a permanent endowment will be secured for the Episcopate.
>
> The Episcopalians generally, throughout the State may well congratulate themselves on the more frequent opportunities that will now be offered them of enjoying the services of Dr. HAWKS, as their Bishop. Judging from the very enviable reputation, which he has here won as a Christian gentleman and accomplished divine, we confidently predict that a hearty welcome will await him at all points in the interior.
>
> We congratulate ourselves that, notwithstanding this arrangement, his head quarters will still be in St. Louis, where he is so much beloved and esteemed, and we consequently shall not lose him as a citizen.

California.—Bishop KIP embarked from Panama for San Francisco, on board the steamship *Golden Gate*, the 1st of January. When within about 500 miles of San Diego the steamer broke a shaft. After drifting four days, she at last, by working one engine and one wheel, made her way into San Diego. In coming out, she got stranded, and, a violent gale setting in, she was very near being lost. She had between 800 and 900 passengers on board, all of whom were saved, and were subsequently forwarded to San Francisco by other vessels. The *Herald* gives the following account of the disaster:

> At 3 o'clock P. M., January 18th, the steamer went on shore on the reef just outside of San Diego harbor. Soon after she struck she made signal of distress, and the *Goliah* made two attempts to tow her off, but after parting two hawsers, one of the most terrible south-east gales that has been experienced for many years sprung up, and compelled her, for her own safety and that of those on board, to put back and leave the *Gate*, and all on board, to the fury of the gale and the mercy of an all-wise Providence. Had it been calm, as it usually is, at that place, the *Goliah* could, without doubt, have hauled her off. As it is, it is thought she may be got off without much damage, after discharging her coal and stores.

Our readers will rejoice to learn that after all these perils Bishop KIP has reached his charge in safety. The following from the San Francisco *Herald* will be hailed as good news indeed:

> The arrival of the Right Rev. WM. INGRAHAM KIP, Missionary Bishop of the Diocese of California, is a matter of deep interest to all friends of the Protestant Episcopal Church in this State. Bishop KIP, with his family, arrived on the *Columbia*, on Sunday morning, having been detained at San Diego for several days, by the accident to the *Golden Gate*, on which he was a passenger. Although suffering from the fatigue of a sea voyage, and the excitement arising from the recent disaster at San Diego, the Bishop, with commendable zeal and energy, determined to avail himself of the first opportunity to enter on the discharge of his duties; and within three hours after his landing from the steamer he appeared in Trinity Church, and preached his first sermon. Of the eloquent discourse of Dr. KIP on that occasion, it is not our present purpose to speak; suffice it to say that it was worthy the established reputation of this distinguished divine, and appropriate to the interesting occasion. We hail with pleasure the advent of Bishop KIP, not only as a champion of the Church, but as an accession to our society of a good man, a ripe scholar, and an accomplished gentleman. If the friends of Dr. KIP at the East have entertained any apprehension of his cordial reception by the Church in California, we trust that they will lay aside their fears, and be assured that Californians, both in the Church and in society, foster no petty jealousies, but welcome talent and piety with open hands and warm hearts.

THE CHURCH ABROAD.

England.—The following is the petition to which we alluded last week in the report of the proceedings of Convocation, as having been presented by the Bishop of LONDON. It was very numerously signed in every Diocese of the Province:

> To the Most Reverend the Archbishop, the Right Reverend the Bishops, and the Reverend the Clergy, of the Province of Canterbury, in Convocation assembled:
>
> The humble Petition of the undersigned Clergy and Laity of the Archdeaconry of in the Diocese of
>
> Sheweth,—
>
> That your petitioners are impressed with a deep sense of thankfulness to the Giver of every good and every perfect gift, for the measure of success with which it has pleased Him to bless the efforts made by Convocation for the restoration of synodal action in the Church of England.
>
> That your petitioners deplore the frequent misuse of the Church's offices, consequent upon conflicting laws and obligations, as well as that general abeyance of "godly discipline" which is irremediable without synodal deliberation.
>
> That your petitioners regard with extreme concern the alarming amount of unbelief, irreligion, and immorality prevailing in the land, which so evidently calls for a wider diffusion of the knowledge of the Gospel of our Lord JESUS CHRIST, and a more extensive ministration of the means ordained by Him for the furtherance of His great purpose of salvation.
>
> That whilst observing, with deep thankfulness, in the Address presented to the Crown by Convocation at its first meeting for business in November 1852, a "solemn protest against the fresh aggression of the Bishop of ROME, by which he has arrogated to himself the spiritual charge of this nation, thereby denying the existence of that branch of the Church Catholic which was planted in Britain in the primitive ages of Christianity, and has been preserved by a merciful Providence to this day, as well as against many which have preceded it," your petitioners cannot but feel that the lamentable insufficiency of the spiritual provision made by the Church for a vastly increased population, has afforded a specious pretext for the aggression complained of, and is giving grievous advantage to the false teaching and schismatical intrusion of the hierarchy and priesthood of Rome.
>
> That seeing in the spread of so many influences adverse to the preservation of the true faith, and the increase of true godliness, a powerful incentive to exertion, on the part of the Church of England, for the adequate fulfilment of her high mission to this kingdom and nation, your petitioners venture to avail themselves of the opportunity afforded by the present meeting of Convocation, for the purpose of humbly laying before you the expression of their anxiety that such measures may be adopted with all convenient speed as may tend, with the Divine blessing, to enable her Bishops and Clergy so efficiently to instruct and watch over the people committed to their charge, that there may be "no place left among them either for error in religion or for viciousness in life."
>
> That, under a deep feeling of anxiety for the expansion of this reformed branch of the One Holy Catholic and Apostolic Church, especially in the colonial possessions of the British empire, and of concern at the unsatisfactory position occupied by the Bishops and Clergy who from time to time have been sent forth from this Church, your petitioners are further desirous that means should be devised for enabling the colonial Churches to develop their own proper organization, in accordance with the principles of the Church Catholic, and in connection with the Mother Church.
>
> Lastly, that whereas both the address to the Crown before adverted to, and more especially the draft of a representation proposed to be made to the Upper House by the Clergy of the Lower House, on the same occasion, contain manifest indications of a desire on the part of Convocation to be permitted, under the Royal sanction, to revise its own constitution, with a view to render it more fully adequate to the wants of the Church,—your petitioners cannot refrain from expressing an earnest hope that Convocation may ere long be enabled, after mature deliberation had in both Houses, to propose such measures as it may, in its wisdom, judge best calculated to secure the harmonious and beneficial action of our whole Church; with a view to the increase of her welfare and efficiency, the advancement of true religion throughout Her Majesty's dominions, and the promotion of the kingdom and glory of our Lord and Saviour JESUS CHRIST.

The account we gave not long since of the first number of the new *Irish Church Journal*, was significant enough of its character and designs. It is one of that tribe of truth-loving, peace-seeking exponents of Evangelicism of which the *Record* is the head and type. Hear it in its own vernacular, as conveyed to us by a correspondent of the *Guardian*:

> "One would have thought that the exposure of the flattery, dishonesty, and misrepresentation which its first number contained, must have ensured the avoidance of a repetition of any of these, but such is not the case. The sacred motto "speaking the truth in love," is again outraged, as I am sure the feelings of your readers must be, by the following misrepresentation of Anglo-Catholicism, contained in "the notices of books:"—"One trait given appears to us overdrawn, where a poor pensioner is openly rebuked for reading the Bible. Hostile as is the whole spirit of "Anglo-Catholicism" to the study of the Word of GOD, its plans are generally laid with more caution, and the Bible rather indirectly discouraged than directly forbidden—a novice especially would have been the last person to whom the real views of her superiors would have been revealed." Surely, Whatelyism might endeavor to gain disciples without condescending to use such weapons against its opponents. ANGLO-CATHOLIC.
>
> "P. S.—The subject of the protest against Bishop GOBAT forms the staple of this number, and though the editor found room for extracts from two contemporaries of the press, he has not thought fit to chronicle the important and decisive letters of Lord ABERDEEN and the Bishop of OXFORD on that subject. The omission is significant of their value against the supporters of Bishop GOBAT."

The death of GEORGE STANLEY FABER is announced. He died at the advanced age of eighty, and has bequeathed to the Church and the world, many works of value and importance, as the results of his patient and searching investigation, and careful analysis of Christian truth. His *Primitive Doctrine of Election* and *Primitive Doctrine of Regeneration* have, perhaps, been the most successful of his works, while others have done good service in the department of Christian evidences.

The venerable President of Magdalen, Dr. ROUTH, now in his 99th year, has just completed a work, consisting of *Extracts from some of the Ancient Fathers*, with an original Introduction, which is intended as an appendix to a larger work which he compiled some years ago, entitled *Reliquiæ Sacræ*.

The following reply has been given by the Archbishop of CANTERBURY to a memorial, alleging that those of the Clergy of the Diocese of Tasmania who have signed the "solemn declaration" against Romanizing doctrine," are subjected to persecution by their Bishop for this expression of opinion:

> LAMBETH, Feb. 19, 1853.
>
> Rev. Sir, I have received through the hands of Dr. ARMSTRONG an address, bearing date Sept. 10, 1852, signed by 25 members of the Committee of the Society for Promoting Christian Knowledge in Hobart Town. The subjects treated of in the address are of a delicate nature: and it will be enough for me to say that I sympathize with the difficulties of which the memorialists complain, and fully agree with the opinion expressed in the "Declaration," that there is much in the books to which it particularly refers which is far more in accordance with the Church of Rome than of the Church of England. If it shall happen, as is expected, that the Colonial Churches should be brought at an early period under the consideration of the Legislature, I will bear in mind the wishes and rights of the memorialists, and endeavour to maintain them; and certainly I will use whatever influence I may possess to secure the connexion of the Colonial Churches with the Church of England. I remain, Reverend Sir, your faithful Servant,
>
> Rev. Dr. FRY. J. B. CANTUAR.

Few persons on this side of the water are aware of the rapidity with which churches multiply in England and Wales. Church extension there means something; and yet, according to the results of the recent census, *fifty-eight per cent.* of the population is left unprovided with church accommodation.

It appears that in the fifty years from 1801 to 1851, the number of new churches built in England and Wales was 2,294, but the successive decennial periods divide them very unequally. In the first ten years, from 1801 to 1811, only 57 were built, not six in a year—to 1821, 97 were built, not ten in a year—to 1831, 276 were built, nearly 28 in a year—to 1841, 667, nearly 67 in a year—and in the last period, 1841 to 1851, there were 1,197 new churches, very nearly 120 in a year; a twenty-fold increase over the first period, and a twelve-fold increase over the second.

The average cost of a new church is stated at £3,000; consequently, the outlay for new churches has averaged since 1841, £360,000 a-year. The sum raised in the church for missionary labors, is stated in the religious census at £400,000 a-year, and the annual cost of Church schools, over and above the grants from the State, is £800,000—a total sum of £1,570,000 raised by the Church for religious objects.

The following resolutions were unanimously adopted at a meeting of the committee for conducting the Gobat Protest, held on the 27th ult. The protest is to remain open for signatures till after Easter:

> "That this committee cannot meet for the first time since the decease of their late chairman, without expressing their deep grief, not only for their own loss, but for that which the whole English Church has also sustained; nor yet without a feeling of thankfulness that the great learning and the indefatigable energy of Dr. MILL were so long spared to that Church, to the advancement and well-being of which they were so entirely dedicated, and in whose service his life was laid down.
>
> "And further, that the zeal he displayed in carrying out the object which this committee has in view, should be an additional incentive to its members to presevere in that vindication of the of the principles of the English Church, to which he devoted so large a portion of the last year of his earthly life.
>
> "That the names of the clergy subscribing to the protest be published; but that such publication be deferred for a month from the present date, during which time any subscribers who are desirous that their names should not be made public, are requested to communicate such desire to the Rev. J. M. NEALE, Sackville College, East Grinstead."

The *Times* has published the following letter on the same subject:

> "Sir, Having noticed in the morning papers several letters relative to Bishop GOBAT and the protest, I shall feel obliged if you can find space for a few remarks, which, as a member of the Greek Church and a native of Syria, I wish to offer on the subject.
>
> "Bishop GOBAT ought to have known that the British Government, acting in unison with his own, had given assurances to my Government, through its ambassador, Lord de REDCLIFFE, when he asked for the necessary firman, "that no interference with the authorities of the Eastern Church was contemplated; and that Bishop ALEXANDER 'had strict injunctions from his ecclesiastical superior, that he was not to meddle with the religious concerns either of the Mahomedan or Christian subjects of the Porte; and that he was not to attempt to make Proselytes to the Church of England from either of these classes'."
>
> "I leave it for the public to judge, if these were conditions acknowledged to be binding in order to obtain the establishing of the bishopric, whether any individual Bishop can hold himself conscientiously free from their obligation.
>
> "I am pleased to see that many in England are anxious to do good to my countrymen. I beg to state my humble opinion that the schoolmaster must precede the missionary, and, in order to effect any real improvement, the ground must be tilled before you sow the seed. If a number of Protestant schools were established the people would gladly avil themselves of this means of instruction for their children, and thus, by degrees, they would become adapted to receive that of a religious nature, and be in a better position to appreciate it.
>
> "If, however, they adopt the plan of going at once and preaching to them their Church is erroneous, and that they are heretics, the priests will probably, in their own defence, put their anathema on the Churches, forbidding any intercourse whatever with the Protestants, as the Roman Catholics of Mount Lebanon did some years ago. I remain, sir, your obedient servant,
>
> "HABEEB RISK ALLAH.
>
> "18, Cambridge-square, Hyde-park, Jan. 25."

The Governors of Crediton church have at last come to an election, and settled the question of the incumbancy by the choice of the Rev. C. F. SMITH, of Pendlebury, near Manchester, one of the seven candidates, to which the original number of 270 had been reduced. The bishop was applied to for permission for the candidates to preach in competition, but declined to grant more than the reading desk for testing their capabilities of voice. This they occupied in succession, after which an election was held, with the result mentioned.

Two Queen's Letter Sermons have been preached in London in behalf of the Society for the Propagation of the Gospel, and the two collections made amounted to £172 14s.

An iron church is about to be erected at Birkenhead for seamen.

A subscription, having been proposed among the Clergy of the Diocese of Gloucester and Bristol, for the purpose of relieving their bishop from a share of the burden of the heavy costs in the cause of Madan *versus* Karr, the bishop immediately wrote to decline receiving any alleviation of the burden voluntarily undertaken by him.

The Queen in Council has ratified schemes of the Ecclesiastical Commissioners, for substituting a money payment of £670 to the Prebendary of Bilton, in the Cathedral of York, for the property of the Prebend; for regulating the incomes of the Dean and Canons of the Cathedral of St. David's, the former at £700, the latter at £350; and for authorizing the sale of certain property belonging to the Prebend of Cantlowes, in the Cathedral of St. Paul, London.

The Queen in Council has sanctioned the arrangements proposed by the commisioners for building churches, forming consolidated chapelries for the church at Sandgate, parish of Folkestone, Kent, and for the church of St. Barnabas, at Hengoed, parish of Selattyn, Salop.

The dean and chapter of Winchester have determined upon the purchase of the powerful organ, by WILLIS, placed in the Great Exhibition of 1851. It is to occupy the place of the present organ, so as not to interrupt the view from the west end. The new organ is to be opened on Easter-eve.

By an Order in Council, burials are to be discontinued from and after the 8th inst., in the churchyards of Charlton, Kent; St. Paul, Chatham; All Saints, Poplar; Hackney, Whitechapel and Stepney. And by other Orders in Council, notice is given of the closing of burial-grounds in various parts of England.

A meeting of the citizens of Carlisle has been held to petition Parliament for the suppression of the four Canonries in the Cathedral of Carlisle as "useless sinecures," and the appropriation of the revenues to the payment of the "working clergy" of the city.

During the year 1853, 343 clergymen of the Church of England have died, causing a transfer, during that period, of ecclesiastical revenues to the amount of about £118,290.

We are glad to learn from published accounts that, notwithstanding the large sums which have been raised for particular colonial dioceses, especially Capetown, and the new dioceses of South Africa, the general income of the *Society for the Propagation of the Gospel* for the past year will show a considerable increase. This is, doubtless, owing in a great measure to an improved organization, and the more general diffusion of information as to the society's operations. Its recent grants to Natal, Melbourne, New Zealand, and Borneo, entitle it to the warmest support of the Church at home.

An appeal has just been issued by the Bishop of ADELAIDE, soliciting assistance towards the endowment of a bishopric of Perth, Western Australia.

A new church is about to be commenced in Marylebone, between Duke street and Orchard street, Manchester square.

Canada.—A Toronto correspondent of the *Church Journal* gives the following interesting particulars touching certain things, past and present, in that Diocese. Those in our own branch of the Church who contributed so handsomely in aid of Trinity College, will be glad to hear such good things of that institution:

> The attack on the Toronto "Godless University" is proceeding with much vigor. It seems that "the denominations" who succeeded, by unprincipled agitation, in expelling the Church from it, find that its literary standard is too high for them to derive much benefit from it, and consequently they seek to reduce it to the level of the abilities of their young men, instead of trying to raise them up to it. My former simile of the Hottentot with "hammer and cold chisel putting a watch to rights," is thus daily becoming more appropriate to Canadian College reformers. I learn that some of the late changes have actually induced 70 students to seek for refuge in Trinity College. This latter establishment, shielded by its royal charter from the meddlings of reckless ignoramuses, is the only institution in the province where a sound education, equal to that obtained at the great English Universities, can be given. I shall send in my next letter an account of the system pursued in this college, and the expenses of education in it.
>
> I think the strength of the party opposed to secularizing the Clergy Reserves is daily increasing. The fearful sinfulness of depriving the poorer settlements throughout the country of all the means of grace, is becoming more and more apparent to all men who truly value the Christian religion. The Roman Catholics, also, are now up in defence of preserving the inviolability of the Reserves, for indeed, apart from the weight the correctness of the principle has in their minds, they are fully aware, at last, that this property is the last bulwark that protects their immense possession.
>
> We deeply sympathize with our New-York brethren, in their efforts to repel the wicked attempts made to desecrate the hallowed precincts of their noble "Cathedral Church" of the Holy Trinity, if I may so call it. A struggle of a like nature took place in Toronto a few years since, in connection with the burying-ground of St. James' church. A portion of it could have been leased very profitably, and therefore unhallowed fingers were itching to tear up the mouldering remains of the fathers of the city, and the dust of the brave soldiers who fell in the defence of their country in the late war, and secularize the once holy spot by the erection of stores and warehouses. I am happy to say that this scheme, which, if carried out would have been an everlasting disgrace to the Church members in Toronto, was signally defeated, and the new church built in such a position that no attempt of the kind can again be made. Sincerely do I trust that the members of Trinity Church may have like success in perserving their graveyard from profanation.

THE WORLD ABROAD.

England.—We have no important change in the state of European affairs to chronicle this week. Preparations for war go on actively. A Government order has been issued calling on all Greenwich (naval) pensioners, under 60 years of age, "*no matter how employed or engaged,*" to attend at the Pension Office for inspection by Admiralty Officers, to ascertain their fitness for service. The men are threatened with loss of pension if they fail to attend. Recruiting is active for all arms of the service. All the regiments are to be raised to 1,000 rank and file. The Government has advertised for a large amount of tonnage to convey cavalry to some port of destination which is not named. In the proceedings of Parliament we have scarcely more than the shadows of coming events. Notices of motions touching questions of various interest and importance have been given in both Houses. In the Lords, Earl FITZWILLIAM gave notice of a call for information as to the nature of the proposals submitted by Count ORLOFF to the conference at Vienna. In the House of Commons, Lord JOHN RUSSELL in a motion to consider the oaths of allegiance, supremacy, and abjuration, has again brought forward the question of the admission of Jews in Parliament. Mr. CAYLEY moved for a select committee to consider the duties of the member leading the Government in the House, and the expediency of attaching office and salary thereto. The motion was discussed at length, and met with so much disfavor that it was finally withdrawn.

Symptoms of agreement between the manufacturers and operatives begin to appear at Preston and elsewhere. A conciliatory disposition on the one side, and pressing necessity on the other, seem likely to put an end to the difficulties.

SIR WILLIAM HEATHCOTE has been returned for the University of Oxford without opposition. He took his seat in the House on the opposition benches.

The freedom of the City of London has been bestowed, in compliment, on Mr. LAYARD, the explorer of Nineveh.

France.—Among other preparations of the French Government for coming exigencies, the sinews of war are not forgotten. It proposes to effect a loan of two hundred millions of francs, and in the meantime, to meet its more urgent necessities, the Bank of France has agreed to advance to the Government sixty millions, to be repaid as soon as the permanent loan shall have been concluded. Large quantities of shot and projectiles have been ordered from the iron foundries. The Emperor NAPOLEON is reported to have made, in an autograph letter, a last appeal to the good sense of the Czar. The Brussels papers report the arrival of M. KISSELEFF, the Ex-Russian Ambassador, in that city. Admiral BRUAT's squadron sailed from Brest towards the coast of Africa. It is said that he has orders to embark from Algeria a first division of 10,000 men, who have already been organized by Gen. PELISSIER.

Turco-Russian Affairs.—The lapse of three days had wrought no decided change in the aspect of eastern affairs when the *Europa* left. The war question, if it can any longer be called a question, seemed to be travelling towards St. Petersburgh in the trunks of Count ORLOFF and the Ex-Russian Ambassadors, there to have its final decision. Some are hopeful enough to imagine that the object of Count ORLOFF's speedy return was to obtain some modification of the Czar's proposals. It is so difficult to fathom the real intentions of the Austrian Court, that there is great hazard in forming any hopes upon its alleged treatment of the Russian proposals. The antecedents justify some suspicion of its neutral attitude and its show of coldness towards Russia. The assurance of this neutrality given to Count ORLOFF is, under the circumstances, perhaps most acceptable to the Russian Court, and may have been secured by a more perfect uuderstanding than has been suffered to transpire. But whatever may be the policy of the German Powers, if it is in anywise setted, we cannot lose sight of the obvious truth, that by throwing their weight into the scale with England and France, they would make an already strong cause irresistible, and thus settle the question. No reply had been returned from St. Petersburgh to the *ultimatum* of France and England. The Emperor is said to be ill. There is scarcely any news from the Danube. The retrograde movement of the Russians was a feint, to entice the Turks from their entrenchments, but failed. There has been a change in the Turkish Ministry, but it does not appear to have affected the policy of the Cabinet. The allied fleets having taken on board fresh provisions, were to re-enter the Black Sea on the 28th January, where two Turkish Convoys would be ready to sail under their escort. The return of the fleet to the Bosphorus gave great dissatisfaction to the Ambassadors.

China.—The news from India and China has no special importance. The Imperialists had burned a large part of Shanghai. The Emperor of Japan is dead, and the Government goes into mourning for a year, during which time no embassies can be received.

Imperfect in original

THE CHURCHYARD AT CAMBRIDGE.

BY H. W. LONGFELLOW.

In the village churchyard she lies,
Dust is in her beautiful eyes.
No more she breathes, nor feels nor stirs ;
At her feet and at her head
Lies a slave to attend the dead,
But their dust is as white as hers.

Was she a lady of high degree,
So much in love with the vanity
And foolish pomp of this world of ours?
Or was it Christian Charity,
And lowliness and humility,
The richest and rarest of all dowers?

Who shall tell us? No one speaks ;
No color shoots into those cheeks,
Either of anger or of pride,
At the rude question we have asked :
Nor will the mystery be unmasked
By those who are sleeping at her side.

Hereafter?—And do you think to look
On the terrible pages of that book,
To find her failings, faults and errors?
Ah, you will then have other cares
In your own short-comings and despairs,
In your own secret sins and terrors!

COMMUNICATIONS.

For The Churchman.

THE SACRAMENT OF THE BODY AND BLOOD OF CHRIST.

Pride, there is every reason to believe, occasioned the fall of Angels from heaven : they were dissatisfied with their station under THE SUPREME, and rebelled. Pride occasioned man's fall in paradise : he was discontented with limited knowledge, and aspired to that which is infinite. Pride has ever stood in the way of man's humble and contented reception of the kind and degree of religious truth which GOD has seen fit to reveal : he has wished to measure truth by his judgmeant and powers, and receive or reject, according to the dictates of his reason, and the capacity of his comprehension : he must know on his own authority, not in submission to authority above him. Incalculable evils have hence accrued to the cause of the Gospel and Church of GOD. Instead of regarding these as gracious gifts from Heaven to be received, and heartily and practically adopted, not to be judged of, by us ; men are prone to look upon religion—that is, all subjects connected with the Gospel and the Church—as a thing which they are to determine on for themselves ; to adapt to their notions, prejudices, and circumstances ; and to practise as they may think utility requires : and all on the principle, that if a certain human standard of virtue and piety be reached, it matters little by what system of religious faith and practice this effect has been produced. To this state of things no small contribution has been made, from early times, by the niceties of criticism, and the ingenuities of dialectics, on the Holy Bible. Valuable as these are, when thoroughly subjected to evangelical faith and humility, they have, unquestionably, tended to the pampering of intellectual pride, and the substituting of a far different principle than that of meek and humble submission, in determining the rule and measure of the adoption of religious opinions and views. Does a particular doctrine seem reasonable? Can it be comprehended? Can it be thoroughly explained? Does it accord with previously formed ideas of what ought to be the nature, and what the bounds, of an intelligently appreciated religion ; and of one best adapted to utilitarian purposes? Is it in harmony with the opinions and prejudices of the individual sitting in judgment upon it? Does it comport with assumed rules of critical exegesis of the Bible? Such are questions, in the agitation of which, men often concede, if they do not positively assert, that the Bible is a summary of facts and doctrines, given to man for the exercise of his ingenuity in adapting it to such a religion as his learning, his reasoning, his philosophy, nay his mere judgment, however removed from cultivation of any kind, lead him to think best for answering what he supposes to be the proper objects of religion.

The enemy soon sowed such tares amidst the precious wheat of the gospel ; and thus severed from each other in their religious principles, and formed into innumerable sects and schisms and heresies, professed followers of the same Master, and the same gospel. Thus were laid the foundations of the manifold corruptions which, from time to time, have been incorporated into the papal system ; and those which have dreadfully marred the good cause of protestantism.

The holy and mysterious subject now before us, is a case in point. The sinful pride of human intellect has set itself against it as revealed, in opposite ways. Because philosophical speculation could not understand how the elements of the Eucharist could be, as the Bible declares they are, the body and blood of CHRIST, unless they are so changed as to cease to be bread and wine ; and, though retaining all the proofs the human senses can have that they are still such, to become the very substances of flesh and blood : because philosophical speculation could not understand this, it adopted the alternative of Transubstantiation, and fought for it through long years of strife, and persecution, and wars, mingling secular with ecclesiastical objects, and conducted on the most corrupt principles of international hostility ; until it became incorporated among the heresies of the Church of Rome.

Another alternative of this pride of the natural heart, has been in the spirit of the unbelieving disciples who, when the LORD taught the great doctrine and duty of eating His Flesh and drinking His Blood, exclaimed, "This is an hard saying : who can hear it?" Because such a requisition passes man's understanding, every ingenious artifice has been resorted to to explain it away, and make the words of CHRIST, in His discourse at Capernaum, and at His last supper, and those of ST. PAUL, when he speaks of the Communion of the Body and Blood of CHRIST, to have little or no propriety of meaning. Thus has there been strengthened the ungodly influence of a principle of evasive and non-natural interpretation of Scripture, which has filled the protestant ranks with schisms and heresies almost without number. Nor would it be difficult to show, by fair historical induction, that the operation of this principle on the subject of the sacraments of Baptism and the LORD's Supper, has been of particularly malign influence on the cause of the gospel.

It has led to the idea, that the LORD's Supper is little if any thing more than a mere love-feast among christians ; or at the most, such a commemoration of CHRIST as may not unaptly be compared with anniversary dinners in commemoration of those whom the world delights to honor.

Common sense, sound reason, and christian principle, oppose to such views, as chief in the estimation of the Eucharist, however they may be proper as collateral and subsidiary ; that this feast is said in Scripture to be on the flesh and blood of Him Who is the great Head and Centre of christian fellowship—on the flesh and blood of Him Whose memory is celebrated. This teaching of the Bible separates the Eucharist from all just comparison with *mere* love-feasts, and *mere* festivals in honor of the dead. If it is not more, what the Scriptures say of it has an appearance and bearing most painful to the true and devout christian ; and surely, if it is not more, the Church is profanely irreverent in calling the consecrated bread and wine "those holy mysteries."

When the intelligent and faithful Christian contemplates the Eucharist in its connection with the great system of evangelical and catholic doctrine, unaffected by the foolishness of the wisdom of human conjecture, doubts, and dialectics ; by the ingenuity of metaphysics; by the acumen of criticism ; and by the "oppositions of science falsely so called ;" he sees in its *sacrificial* character, the only solution—and a most happy and blessed one it is—of its containing the body and blood of CHRIST as the "most heavenly food" of the participants. When CHRIST established this "most comfortable sacrament," making bread and wine to be the symbols and representatives of His Body and Blood, He *then* made the formal offering of that Body and Blood—of Himself in His humanity—to be a Sacrifice for the sins of men, by freely and voluntarily surrendering Himself to the cruel and fatal doings of what He called, in speaking to His enemies, "your hour and the power of darkness"; that is, to those dreadful inflictions of men and devils, that were to effect the propitiatory sufferings and death to which He was then consecrated in the memorable words, "*I sanctify Myself;*"* that is, I set Myself apart as a Victim for sacrifice. It was when CHRIST thus made that sacficial offering of Himself, which was to be consummated, and rendered "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world," by the sufferings and death that were to result; that He constituted bread His Body or Flesh, and wine His Blood ; and commanded them to be eaten and drunk as such. Here was a clear reference to that part of the divine economy which had always required the members of the Church to seek an interest in the sacrifices offered, by partaking of the flesh of the victim sacrificed. It was thus transferred to the Christian dispensation of that Church. Bread and wine were henceforth to be to the people of GOD, for their feast upon the sacrifice, what the flesh of the offered victim had previously been. I say *the* sacrifice ; for, strictly speaking, there never was more than *one* sacrifice as a real propitiation ; and that was the sacrifice of the death of CHRIST. This was typically represented by the sacrifices (so called as symbols of *the* sacrifice) of the patriarchal and Mosaic dispensations. These were not truly propitiatory. "It is not possible that the blood of bulls and of goats should take away sins." Jewish altars were not altars because there was ever offered on them a truly propitiatory sacrifice. Jewish Priests were not such because they could make true and meritorious atonement. They were altars, because on them were celebrated rites typical of the ONE GREAT SACRIFICE ; presenting it, in an anticipatory celebration, before GOD and man, as lying at the foundation of all true faith and piety, and as the only true ground of religious hope ; and rites divinely established as means of the enjoyment by the faithful of the blessings of the Sacrifice thus represented. They were Priests, because they served at those altars in the divinely-appointed typifying of THE PROPITIATION FOR SIN, and not as *making* such propitiation. So under the Gospel, *altars* by no means imply that propitiatory sacrifice is offered thereon ; but only that *the* propitiatory Sacrifice is thereon commemorated and *shown* ;† as a plea to GOD for pardon, and a profession to men of faith. Nor does the having of *Priests* under the Gospel, at all imply that they are offerers of propitiatory sacrifice ; but only that they are specially commissioned by CHRIST to minister in the rite which He established for commemorating and showing *His* sacrifice for the sins of men, and extending to His people a means of their attaining to its spiritual and eternal benefits. There is nothing wrong, therefore, nothing dangerous, nothing unevangelical, in our Church's calling the LORD's Table an "altar," and in having it constructed as such ; and nothing wrong, dangerous, or unevangelical, in representing her Priests as such, not only as Presbyters, but as holding the "sacerdotal" office ; that is, the office which, in the Old Testament Church, was called Sacerdos in Latin, and Ιερευσ in Greek. On the contrary, these things are in faithful keeping with the evangelical system—are necessary, indeed, to the full scriptural development of it. This system clearly includes the commemoration of CHRIST's sacrifice in the Holy Eucharist, and the partaking therein of the symbols and representatives of the Flesh and Blood offered in that sacrifice. According to it—although it is most true that without genuine faith and devotion of heart, there cannot be an effectual and saving participation of the Body and Blood of CHRIST, such as, in the language of our twenty-ninth Article of Religion, makes the participants "partakers of CHRIST," however they may "eat and drink the sign or sacrament of so great a thing"—yet is it also equally true, that no mere spiritual exercises are, without the participation of the Holy Communion, *that* eating and drinking of the Body and Blood of CHRIST, which Himself "ordained as generally necessary to salvation."

B. T. O.

---

*St. John xvii 19.
†1 Corinthians xi 26.

For The Churchman.

THE BOY THAT WAS TRAINED UP TO BE A CLERGYMAN.—By JOHN N. NORTON, A.M., rector of Ascension church, Frankfort, Ky. Philadelphia. H. Hooker.

There are three classes of persons, at least, from which the Church looks for recruits to the ranks of her ministry.

First, in *fact*, and after the example of her Divine LORD, in the calling of His Apostles, to men of years and of experience—ripe in practical wisdom, and of principle tried in their intercourse with men, who, forsaking the seat of commerce, or the paths of the learned professions, or the service of rival institutions, devote themselves in all their ripeness for the work to the severest tasks and the noblest sacrifices, which the warfare of CHRIST against His enemies exacts.

At all periods the army of CHRIST has received large increase from this class : and often bringing with them the worldly wealth which they had gathered or inherited, they have made a double sacrifice and offering to the glorious service which it was their privilege to enter.

A second class, is that of those just making choice, after the honourable completion of an academic course, of a profession ; and called, at that solemn threshold of life (whose privileges and solemn realities have then opened upon them, and with all the freshness of discoveries), to consecrate soul and body to the glory of GOD and the salvation of men. This class has also proved a fruitful source of supply to the ranks of the ministry.

Nor have those proved the least ripe in preparation and devoted in work, of her ministering sons, who, having hesitated and shrunk back at the period of graduating, have given themselves time and opportunity for weighing maturely the solemn career and their own fitness for it, by passing a year or more in the preparatory course for Medicine or the Law ; and then yielding to those gracious persuasives which, as they have found, had determined towards the sacred office the whole bent of their will and affections, have gone on unwavering and fully persuaded to the noble work.

But a third class, and perhaps the one naturally the first in order, as well as the first in the examples it has furnished of harmonious completeness in the attributes which adorn the office, and also, by every principle of estimation the most supremely blessed, is that which has been composed of the boys who have been trained up to be clergymen.

It is of this last class chiefly, that Mr. NORTON has chosen to speak, in the work named above. He has made for children and parents a very readable, and, when we consider the difficulty of the task, a very judicious book. It cannot fail to do good ; and to have a very wide circulation in the Church. It is a short story, and soon read, but it gives a very distinct outline of the *stages of preparation* of its hero, and of the steps necessary to be taken in passing through them ; and will thus serve to kindle hope and to shed encouragement, in very many minds, in which the desire of such a career would otherwise have been extinguished from ignorant apprehension as to the difficulties of the way.

Like the accounts of the childhood of our Blessed LORD, Mr. NORTON's story gives, in the childhood of the boy whose character he delineates, only a few plain every-day proofs that he feared GOD, loved truth, and reverenced his parents—the Scripture tests of piety in the young. We were a little surprised to see that, acting in the main on this principle, he should have selected, out of the whole range of biography, the life of HENRY MARTYN, as offering the model of interior life and discipline, to the aspirant after the honours of unobtrusive but heroic sanctity.

That GEORGE HERBERT's name, so odourous of all that is attractive and helpful in piety, should not have found a place, very many will regret.

Our own Church literature has just supplied a book which gives the fullest and fairest portrait of "the boy trained up to be a minister," that for many a long day has gone out to "bless the memory of the just," and to prompt mightily to imitation.

It is doing its glorious work well and with a blessing. But our modest little book will go where the larger cannot—into every Sunday-school library—into every family.

J. I.

WORDS AND HEARTS.

Fond words do not ensure fond hearts,
Nor glances bold prove love ;
The tongue that deepest truth imparts,
May often faltering prove.
Love's ways, 'tis known, are different ways,
In different tempers found ;
But oh!—give me the timid gaze,
That, bashful, seeks the ground!

Give me the steps that softly glide,
Lest earth their place should tell ;—
The feelings that 'neath blushes hide,
As birds 'mid roses dwell ;—
The lips that tremble lest a word
Their secret hopes betray ;—
The whispers 'neath the moonlight heard,
That shun the ruder day!

—CHARLES SWAIN.

MEMORIALS OF DEPARTED PASTORS : the Sermon at the Advent Ordinati[illegible] St. Mary's church, Burlington ; by the Bishop o[illegible] Diocese.

Remember them which have the rule over you, who have spoken unto you the Word of GOD.—*Hebrews* 13, 7.

There has been no greater master of humanity, than the Apostle PAUL. He swept the strings of nature with a sovereign hand, and swayed them at his will. Of joy and grief, of faith and hope and love, he held the keys, and waked their pulses as he would. Among the agencies which he employed most frequently in this divine control of hearts was MEMORY. As his last counsel to the Ephesian elders, before they knelt and prayed upon the shore, and fell upon his neck, and wept and kissed him, was "to *remember* the words of the Lord JESUS ;" so the appeal to memory runs, like an undertone, through all his letters. As to the Colossians, in those three words, so simple, and yet so pathetic, "*Remember* my bonds!" And that touching reminiscence of his manner of life at Thessalonica, "For ye *remember*, brethren, our labour and travail : for, labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of GOD." And that fervent assurance of his love for the Philippians : "I thank my GOD upon every *remembrance* of you, always, in every prayer of mine for you all, making request with joy." And then, to cite no more, that solemn argument to TIMOTHY, sounding forever like a trumpet in his ear. "Wherefore, I put thee in *remembrance*, that thou stir up the gift of GOD which is in thee by the putting on of my hands." The text employs the instrument of memory for still another use. He is writing to the Hebrews. As he approaches the conclusion of that most magnificent of all his writings, he gradually sinks from the full heighth of his great argument for the eternal Priesthood of the SON of GOD, to nestle in the tender places of the heart, and win it to that most divine conclusion : "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto JESUS, the Author and Finisher of our faith : Who for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the throne of GOD." Among the helpers, to this end he reminds them of their teachers in the faith ; their sacred precepts and their saintly pattern. He speaks especially of some who had already entered into rest. He sets their memory before them, and, in the very language which the artists use for studying a picture which they mean to copy, exhorts them to consider it; to reflect attentively upon it ; to make a study of it : "*Remember* them which have the rule over you, who have spoken unto you the Word of GOD ; whose faith follow, considering the end of their conversation."

In every age, GOD has continued in the Church these holy human helps ; pastors according to His heart ; in life, in death, and after death, the leaders and the patterns of the flock. And everywhere, where the injunction of the text is read, in Christian congregations, there rises, to the softened heart and moistened eye, some blessed memory of the departed, to comfort or to chide. To chide the waywardness that would not listen to the faithful lesson, nor be won by the beautiful example ; or else to comfort the sad soul with the assurance, that there is mercy even for such ; and pardon purchased on the Cross for every penitent offender.

"Remember them which have the rule over you, who have spoken unto you the Word of GOD ; whose faith follow, considering the end of their conversation." The records of this parish contain the names of three men, whom these words of the Apostle fitly commend to your remembrance. The Rev. Mr. TALBOT, its founder ; the Rev. Dr. WHARTON, for seven and thirty years its faithful rector ; the Rev. Mr. WINSLOW, for a few brief months the helper of my labours here, were men of more than ordinary mark. They had "the rule over you." "They spoke unto you the Word of GOD." It becomes you to "remember" them ; to consider "the end of their conversation" ; to "follow" their "faith."

The Rev. Mr. TALBOT came here in 1702. He was the first Missionary of the Venerable Society for the Propagation of the Gospel in Foreign Parts. He was appointed in the second year of its existence. He was the first to minister in holy things to your forefathers. He procured these grounds. He laid the cornerstone of this church, on the Feast of the Annunciation of the Blessed Virgin MARY, March 25th, one hundred and fifty years ago. By his just influence "at home," as the old colonists loved to speak of England, and his zealous devotion to his mission here, he was able to interest pious men and women in its behalf ; and was instrumental thus in procuring much of the property, to which you are so much indebted for your independence, and your ministers for so much of their confort. Mr. TALBOT was a great man. He was great at foundations ; which is the greatest work. He was great in forecast ; which is the greatest greatness. It is seen in the appointments of this parish ; its venerable church, a wonder for the time, though scarcely one-third of the present structure ; its simple, quiet, solemn churchyard ; the fine situation, and fair garden of its Parsonage, with the Rector's Field in the rear, on Talbot street ; his confident assertion, that there must be a Church College here ; his earnest importunity with the authorities at home, to send a Bishop. Had his advice been followed in the extension of the Episcopate immediately to these colonies, it would have been seen, in a Church more numerous far, and powerful, than ours is ; and in the absence of disturbing forces, which for centuries to come must interfere with, and impede its progress. From all that I can learn of Mr. TALBOT, I believe him to have been among the strongest men that we have ever had among us ; and no one of the missionaries of the Venerable Society was felt so much at the time, or has left such wide and lasting traces of his wisdom, energy, and zeal. It well becomes us to "remember" Mr. TALBOT.

The Rev. Dr. WHARTON was another man to be remembered. He was orginally a Romanist. When he had been "converted," he acted on our LORD's injunction to St. PETER, "strengthen thy brethren ;" and produced an admirable volume in vindication of the Catholic truth against the Romish error. He was elected rector of this church in 1796, and died, aged eighty-six, in 1833. He thus held the Pastorship for seven-and-thirty years. One of my earliest duties here, was to preach his funeral sermon. He was a man of learning and of letters. He was emphatically a gentleman. There are those of you who can remember how simply, and meekly, and like a little child, he went in and out among the people of his charge ; a handful then, compared with those who are now folded here. Yet he was deemed worthy of the higher places of the Church ; was elected President of one of our most important colleges ;* and, at the earliest movement for a Theological Seminary, was designated as one of its first Professors. But his home was here, with his heart. He chose to live here ; he preferred to die here. And he sleeps in JESUS, behind the altar at which for so long a time he ministered. The Church, which he served in his life, he remembered at his death. He left much of his library for the use of the rector, by whom it was deposited in the Parish Library. And, when he had made just provision for the claims of nature and of duty, he gave the residue of his estate, about three thousand dollars, in trust forever to this corporation for the increase of the salary of the rector. I freely consented, as most in accordance with the wishes of the pious donor, and most for the interest of all succeeding rectors, to the investment of that legacy in the enlargement of the church. The result has well sustained the action. A tenfold increase has been had. And from this church, enlarged by his munificence, and made effective in GOD's service, the prosperous years which have ensued, and the heart to undertake that noble structure, which is now rising toward Heaven beside us,† have, through GOD's blessing, sprung. It well becomes us to "remember" Dr. WHARTON.

BENJAMIN DAVIS WINSLOW came to me here from the University in 1835, when he was not yet twenty-one. He had been my god-son, and the holiest human bond had knit him to my heart. In 1838 he was admitted Deacon, and in 1839 he was ordained Priest, and died. It was a short service. But I never knew a saintlier. Even as a catechist he was of greater use to me, than many would have been in holy orders. And in the whole of his brief ministry, in all its aspects and relations, he fulfilled to my heart's highest wish the sacred trust which I reposed in him, as helper with me, in the care of souls. I have never known the man, who so reminded me of those most gracious words in which ISAIAH sketched, before the ministry of JESUS : "the LORD hath anointed me to preach the Gospel to the poor ;‡ He hath sent me to bind up the broken-hearted." But I should vainly dwell upon his virtues. To you who knew him, I should fall so far below the standard of your memory. To you who did not, I should come as short of the reality. It pleased GOD to take him from me, in the first blush and blossom of his usefulness and comfort : and the place is still sore, where, fourteen years ago, he fell off from my heart. It well becomes us to "remember" WINSLOW.

"Remember them who have the rule over you, who have spoken unto you the Word of GOD : whose faith follow, considering the end of their conversation." What "the end of their conversation" was, you know. How their life of faithfulness resulted in a death of peaceful hope. How, when they had done their service here, they entered into the joy of their LORD. That you may attain their end, you must imitate their faith. To be where they are now, you must follow them, as they were followers of CHRIST.

"Remember them who have the rule over you, who have spoken unto you the Word of GOD." Memorials of holy men are motives to more holiness. The good examples of those who have departed this life in the faith and fear of GOD, are among the most effective lessons of the Church in training up her children for the LORD. She lets not willingly the name of one, who has been faithful in her service, perish from her memorials. I desire to put on record in the new church, which, by GOD's favour, is advancing now towards completion, the names of these three men : TALBOT, WHARTON, WINSLOW. I desire thus to record our gratitude to GOD for their services, and for their example. I desire thus to record the pattern of their excellence, for them that shall come after. I propose to you, my brethren, to put up this record in the Church now building. I propose to you to do so in the most appropriate, expressive and beautiful way ; in three memorial windows. I propose that the three windows in the chancel be appropcopriated to that use ; eacn one of them to bear a brief inscription, to set forth the name, and the relation to this church, of him whom it commemorates : TALBOT, as its Founder ; WHARTON, as for thirty-seven years its Rector ; WINSLOW, as my loved Assistant, and to many of you a faithful friend and pastor. The cost of each window will be fifty-five dollars. The whole cost of the three will thus be one hundred and sixty-five. I desire that it should be done by a general contribution from many, rather than by large sums from a few. I shall leave with the Assistant Minister a drawing of the window, and a little book for your subscription ; which he will thankfully receive, and faithfully pay over to the Treasurer. I propose the subject to you on this Ember Sunday, when, every where, the Bishops of CHRIST's Church are laying hands on holy men, to preach the Word of GOD ; and when the thoughts of Christian people should be turned especially upon the ministry of CHRIST. It will impart an unction to the tribute of your pious gratitude, that it comes in upon the season when all Christendom rejoices in the coming of the LORD.‖ "Remember them who have the rule over you, who have spoken unto you the Word of GOD."

Beloved Sons,§ let it be thought no common providence, that sets before you, as you stand here at the altar where your hearts have brought your feet, to enter on the path of pastoral care and duty, three such examples, as WINSLOW, WHARTON, TALBOT. WINSLOW, the saintly Deacon, taken home while the dew of his youth was still on his head; and yet, in his brief ministry, a pattern for us all. WHARTON for more than the third part of a century, the simple, quiet, faithful, Country Parson; honoured and loved by all who knew him, for his purity, and piety, and charity. TALBOT, the man of action and of enterprise ; the projector of wise plans ; the layer of deep foundations ; the adventurous Missionary ; the very man to be a Missionary Bishop. Study their characters. Emulate their virtues. Imitate their services. "Whose faith follow, considering the end of their conversation, JESUS CHRIST, the same yesterday, to-day, and forever." Beloved Sons, you are the alumni of a College, which Talbot said, an hundred and fifty years ago, must be at Burlington. You are among the very earliest of its pupils. My eye has been on you for years. Year after year you have won more and more of my affection. To-day I take you to my heart. I thank GOD that He has put it into your hearts to devote yourselves, your souls and bodies, to His service. I pray GOD to bless, with every spiritual blessing in CHRIST JESUS, your youthful devotion. Kneel at His Cross to-day. Bend yourselves, here, to bear its load. Be nailed to it, in self-denial, self-surrender, self-mortification, self-crucifixion. So shall you conquer by it, through life. So shall you be sustained by it, in death. So shall you be saved by it, for ever.

---

*Columbia College, New York.
†The new St. Mary's will be ready for consecration in the Spring.
‡As it is quoted by our LORD, in St. LUKE.
‖ The whole sum was promptly contributed, within the Christmas holidays, in subscriptions of fifty cents, and upwards.
§WILLIAM TILGHMAN JOHNSTON, A. B., and JOSEPH SHEPHERD MAYERS, A. B., alumni of Burlington College, were admitted to the holy order of Deacons.

CHURCHMAN'S MONTHLY MAGAZINE.—The second number of this excellent paper made its appearance as promptly as, all things considered, the public could reasonably expect. It may be remembered that the first number was delayed some time by a fire occurring in the printing establishment of PUDNEY & RUSSELL. In that fire the closing sheets of Bishop H. U. ONDERDONK's article on "Extended Natural Religion," which we copied some weeks ago, was lost, and could not be replaced in season for that number of the Magazine. This part, having been reproduced by the Rt. Rev. Author, was published in the second number as follows :

EXTENDED NATURAL RELIGION.

[The portions of this article destroyed by a fire in the printing office were, as far as can be gleaned from brief and crude memoranda, the following paragraphs, probably in a more expanded form.—O.]

Reason, also, thus legitimately dignified, frowns on the *passion* for mystery,—rebuking it as a mental weakness, rooted commonly in psychological errat*ism* or perversity, and often, like other obliquities or shallownesses of intellect, ready to play the tyrant, both within the mind affected, and over mind in general. GOD hath measured out to us the quantity of mystery we are to believe ; and the appetite for more is but carking credulity. All real mysteries are from GOD ; and whatever abstrusity, not scientific, cannot be clearly traced to Him, but is perpetually entangled with intellectual craving, or tremor, or imaginative wilfulness, can only rank as human mystification or obnubilation. No countenance can be detected for such cloud-lights in Extended Natural Religion,—none whatever in the Bible. No room indeed, can there be for gratuitous mystery in a code of truth revealed, as one grand object, to enlighten our spiritual understanding and augment our spiritual knowledge.

Our theme involves these further topics, for the article has been one rather of topics than of disquisition : 1. In Extended Natural Religion will be found, as already intimated, the connatural remedy for Unitarianism. When deeply and earnestly pondered, it will be discovered that Orthodoxy is more *reasonable*, in connection with human guilt and the indispensable atonement for it, than the Arian and Humanitarian models of opinion. 2. Rationalism, likewise, cast into the crucible of enlarged, pure, and reverent Reason, which ratifies the veritable abstract Religion, whether for pure beings or for guilty man, will, I apprehend, be thoroughly fused, and may, most naturally and connaturally, be recast in the mould of the "faith once delivered to the saints." 3. And very prominently, and to crown the eulogy of Extended Natural Religion : It affords the vital defence of PROTESTANTISM, not of the particular theological redaction of this or that Protestant reformer, but of the board and perpetual *right* of hallowed Reason to compare Christianity, as at any time or anywhere professed, with the inspired oracles, the certified record of the divine revealments on which only our true knowledge of it is founded. That right is Protestantism in the abstract. It is as old as the Bible, or any of its books, though it acquired not its *un*abstract and arbitrary name, or its due note, till the sixteenth century. Protestantism is no rebel or revolutionary upstart, but the primal "Lord's freeman ;" and it holds in perpetual trust the proclamation of the wholesome liberty wherewith CHRIST himself hath made sanctified intellect free. The actual rebellion and revolution against the immaculate and unsubservient Gospel lies in the other direction ; and it began early, and proceeded gradually and stealthily, ever constricting to theological vanity and intolerance, and to priestly and pontifical arrogance, all magnified into a quasi-divine authority, the "simplicity and godly sincerity" [soundness] of the Redeemer's primordial message of life. The tyranny of arbitrary authority was unrelenting, and during the tardy lapse of centuries, allowed not the right of protest even "a name that it lived." But live it did, under whatever pressure, unextinguishable vitality being given it by the LORD of truth. And the Protestantism of the sixteenth century, compelling "authority" to learn its due sphere and limit, was the happy bursting of the chain. And Extended Natural Religion, sounding unimpeded the depth of Scripture, is its impenetrable helmet and breastplate. May both be divinely protected from enemies and from friends!

O.

NOTE.—It is only Natural Religion, in the contracted sense, that will readily be misconstrued into arrogating to itself sufficiency for man's pardon and eternal welfare. Most happily, Extended Natural Religion covers vastly more ground, so that it never *can* forget that it owes the deepest and best part of its creed to written revelation, and, with that, to celestial planting and celestial culture. No doubt it may be violently perverted to misbelief, as may the Gospel itself to immorality; but it is chargeable with open and facile liability to that or any other lethal indiscrimination. O.

PHILADELPHIA, *January*, 1854.

INFLUENCE OF THE CLERGY.—The influence of a discreet, disinterested, pious clergyman over the people of his charge, is greater than he would suppose, without putting it to the trial. We cannot but think that ministers are often too timid and hesitating, too fearful of giving offence in calling upon their people to engage in works of benevolence. They will boldly rebuke worldliness, and denounce the judgments of GOD on the impenitent, but decline asking them to give them money for the furtherance of the gospel.

Episcopalians are often censured for doing so little for missions, for clerical education, and the endowment of literary institutions. If there is justice in the charge, to what quarter must we look for an explanation? The gospel is as dear to them as to others, their hearts are as warm, and their means as ample ; they are as capable of being stirred up to noble enterprises as any class of Christians whatever. Has the influence of our clergy, as a body, yet been put forth to any great extent in support of these objects? If it has not, the explanation is furnished. Once more : Is it not a fact, that the pious laity of the Church have more enlarged views of the duty of sustaining our benevolent and religious institutions, than the clergy themselves ; in other words, that they are before their teachers in regard to an enlightened, well-directed zeal? We put these questions hypothetically, and with the consciousness that they will be answered according to the impressions and experience of each individual. For ourselves, we freely declare it as the result of observations, that allowing a reasonable time for the moral influence of a zealous, faithful pastor to *tell* on his congregation, they generally become what he is, and what he would have them to be, in zeal towards benevolent objects. If he is cold and indifferent, or afraid lest he should lose his influence with them, they will naturally be as heartless and indifferent as himself. Has it been his care to stir them up to acts of liberality to make them 'careful to maintain good works'—has he, in claiming their support of any given object, been accustomed to enlighten them in the first instance, by arguments and reasons addressed to their judgment—has he placed the subject in every point of view in which it has been presented to his own mind, and carried them on from step to step, and with line upon line, and precept upon precept, until they see the purpose in all its length and breadth? If all this has been done, and done frequently and habitually, it will be strange if the congregation should not be found "glad to distribute, willing to communicate, whenever a call is made on their liberality towards an approved object.

NEVER be curious to know what passes in the world, any further than duty obliges you.

Imperfect in original

ABOVE AND BELOW.

O, dwellers in the valley land,
Who in deep twilight grope and cower,
Till the slow mountain's dial-hand
Shortens to noon's triumphal hour,—
While ye sit idle, do ye think
The Lord's great work is idle too?
That light dare not o'erleap the brink
Of morn, because 'tis dark with you?

Though yet your valley sleep in night,
In God's ripe fields the day is cried,
And reapers, with their sickles bright,
Troop, singing, down the mountain side;
Come up, and feel what health there is
In the frank dawn's delighted eyes,
As, bending with a pitying kiss,
The night-shed tears of earth she dries!

The Lord wants reapers; O, mount up
Before night comes, and says "Too late!"
Stay not for taking scrip or cup,
The Master hungers while ye wait:
'Tis from these heights alone your eyes
The advancing spears of Day can see,
Which o'er the eastern hill-tops rise,
To break your long captivity.

Lone watcher on the mountain height,
It is right precious to behold
The first long surf of glorious light
Flood all the thirsty east with gold!
But we, who in the shadow sit,
Know also when the day is nigh,
Seeing thy shining forehead lit
With His inspiring prophecy.

Thou hast thine office; we have ours;
God lacks not early service here,
But what are thine eleventh hours?
He counts with us for morning cheer.
Our day for Him is long enough,
And when He giveth work to do,
The bruised reed is amply tough
To pierce the shield of errors through.

But not the less do thou aspire
Light's earlier messages to preach;
Keep back no syllable of fire,—
Plunge deep the rowels of thy speech.
Yet God deems not thine aeried sight
More worthy than our twilight dim,
For meek obedience, too, is light,
And following that is following Him.

—James Russell Lowell.

FOR THE YOUNG.

SOME LEAVES FROM THE BOOK OF NATURE.

TRAINING AND RESTRAINING.

"What a fuss is made about you, my dear little friends!" murmured the Wind, one day, to the flowers in a pretty villa garden; "I am really quite surprised at your submitting so patiently and meekly to all the troublesome things that are done to you! I have been watching your friend the gardener for some time to-day, and now that he is gone at last, I am quite curious to hear what you think and feel about your unnatural bringing up."

"*Is* it unnatural?" inquired a beautiful Convolvulus Major, from the top of a tapering fir pole, up which she had crept, and from which her velvet flowers hung suspended like purple gems.

"I smile at your question," was the answer of the Wind. "You surely cannot suppose that in a natural state you would be forced to climb regularly up one tall bare stick such as I see you upon now. Oh dear, no! Your cousin, the wild Convolvulus, whom I left in the fields this morning, does no such thing, I assure you. She runs along and climbs about, just as the whim takes her. Sometimes she takes a turn upon the ground; sometimes she enters a hedge, and plays at bo-peep with the birds in the thorn and nut-trees—twisting here—curling there; and, at last, perhaps coming out at the top, and overhanging the hedge with a canopy of green leaves and pretty white flowers. A very different sort of life from yours, with a gardener always after you, trimming you in one place, fastening up a stray tendril in another, and fidgeting you all along—a sort of perpetual 'mustn't go here'—'mustn't go there.' Poor thing! I quite feel for you! Still I must say you make me smile; for you look so proud and self-conscious of beauty all the time, that one would think you did not know in what a ridiculous and dependent position you are placed."

Now the Convolvulus was quite abashed by the words of the Wind, for she was conscious of feeling very conceited that morning, in consequence of having heard the gardener say something very flattering about her beauty; so she hung down her rich bell-flowers rather lower than usual, and made no reply.

But the Carnation put in her word: "What you say about the Convolvulus may be true enough, but it cannot apply to *me*. I am not aware that I have any poor relations in this country, and I myself certainly require all the care that is bestowed upon me. This climate is both too cold and too damp for me. My young plants require heat, or they would not live; and the pots we are kept in protect us from those cruel wire-worms who delight to destroy our roots."

"Oh!" cried the Wind, "our friend the Carnation is quite profound and learned in her remarks, and I admit the justice of all she says about damp, and cold, and wire-worms; but,"—and here the Wind gave a low-toned whistle as he took a turn round the flower-bed—"but what I maintain, my dear, is, that when you are once strong enough and old enough to be placed in the soil, those gardeners ought to let you grow and flourish as nature prompts, and as you would do were you let alone. But no! forsooth, they must always be clipping, and trimming, and twisting up every leaf that strays aside out of the trim pattern they have chosen for you to grow in. Why not allow your silver tufts to luxuriate in a natural manner? why must every single flower be tied up by its delicate neck to a stick, the moment it begins to open? Really, with your natural grace and beauty, I think you might be trusted to yourself a little more!"

And the Carnation began to think so too; and her color turned deeper as a feeling of indignation arose within her at the childish treatment to which she had been subjected. "With my natural grace and beauty," repeated she to herself, "they might certainly trust me to myself a little more."

Still the Rose-tree stood out that there must be some great advantages in a gardener's care; for she could not pretend to be ignorant of her own superiority to all her wild relations in the woods. What a difference in size, in color, and in fragrance!

Then the Wind assured the Rose he never meant to dispute the advantage of her living in a rich-soiled garden; only there was a natural way of growing, even in a garden; and he thought it a great shame for the gardeners to force the Rose-tree into an *un*natural way, curtailing all the energies of her nature. What could be more outrageous, for example, than to see one rose growing in the shape of a bush on the top of the stem of another! "Think of all the pruning necessary," cried he, "to keep the poor thing in the round shape so much admired. And what is the matter with the beautiful straggling branches, that they are to be cut off as fast as they appear? Why not allow the healthy Rose-tree its free and glorious growth? Why thwart its graceful droopings or its high aspirings? Can it be *too* large or *too* luxuriant? Can its flowers be *too* numerous? Oh, Rose-tree, you know your own surpassing merits too well to make you think this possible!"

And so she did, and a new light seemed to dawn upon her as she recollected the spring and autumnal pruning she regularly underwent, and the quantities of little branches that were yearly cut from her sides, and carried away in a wheelbarrow. "It is a cruel and a monstrous system, I fear," said she.

Then the Wind took another frolic round the garden, and made up to the large white Lily, into whose refined ear he whispered a doubt as to the necessity or advantage of her thick powerful stem being propped up against a stupid ugly stick! He really grieved to see it! Did that lovely creature suppose that Nature, who had done so much for her, that the fame of her beauty extended throughout the world, had yet left her so weak and feeble that she could not support herself in the position most calculated to give her ease and pleasure? "Always this tying up and restraint!" pursued the Wind, with an angry puff. "Perhaps I am prejudiced; but as to be deprived of freedom would be to me absolute death, so my soul revolts from every shape and phase of slavery!"

"Not more than mine does!" cried the proud white Lily, leaning as heavily as she could against the strip of matting that tied her to her stick. But it was of no use—she could not get free,—and the Wind only shook his sides, and laughed spitefully as he left her, and then rambled away to talk the same shallow philosophy to the Honeysuckle, that was trained up against a wall. Indeed, not a flower escaped his mischievous suggestions. He murmured among them all—laughed the trim-cut Box-edges to scorn—maliciously hoped the Sweet-peas enjoyed growing in a circle, and running up a quantity of crooked sticks, and told the flowers, generally, that he should report their unheard-of submission and meek obedience wherever he went.

Then the white Lily called out to him in great wrath, and told him he mistook their characters altogether. They only submitted to these degrading restraints because they could not help themselves: but if he would lend them his powerful aid, they might free themselves from at least a part of the unnatural bonds which enthralled them.

To which the wicked Wind, seeing that his temptations had succeeded, replied, in great glee, that he would do his best; and so he went away, chuckling at the discontent he had caused.

All that night the pretty silly flowers bewailed their slavish condition, and longed for release and freedom; and at last they began to be afraid that the Wind had only been jesting with them, and that he would never come to help them as he had promised. However, they were mistaken; for, at the edge of the dawn, there began to be a sighing and a moaning in the distant woods, and by the time the sun was up the clouds were driving fast along the sky, and the trees were bending about in all directions; for the Wind had returned,—only now he had come in his roughest and wildest mood, knocking over everything before him. "Now is your time, pretty flowers," shouted he, as he approached the garden; and "Now is our time," echoed the flowers tremulously, as, with a sort of fearful pleasure, they awaited his approach.

He managed the affair very cleverly, it must be confessed. Making a sort of eddying circuit round the garden, he knocked over the Convolvulus-pole, tore the strips of bast from the stick that held up the white Lily, loosed all the Carnation flowers from their fastenings, broke the Rose-tree down, and levelled the Sweet-peas to the ground. In short, in one half-hour he desolated the pretty garden; and when his work was accomplished, he flew off to rave about his deed of destruction in other countries.

Meanwhile, how fared it with the flowers? The Wind was scarcely gone before a sudden and heavy rain followed, so that all was confusion for some time. But towards the evening the weather cleared up, and our friends began to look around them. The white Lily still stood somewhat upright, though no friendly pole supported her juicy stem; but, alas! it was only by a painful effort she could hold herself in that position. The Wind and the weight of rain had bent her forward once, beyond her strength, and there was a slight crack in one part of the stalk, which told that she must soon double over and trail upon the ground. The Convolvulus fared still worse. The garden beds sloped towards the south, and when our friend was laid on the earth—her pole having fallen—her lovely flowers were choked up by the wet soil which drained towards her. She felt the muddy weight as it soaked into her beautiful velvet bells, and could have cried for grief: she could never free herself from this nuisance. O that she were once more climbing up the friendly fir-pole! The Honeysuckle escaped no better, and the Carnation was ready to die of vexation, at finding that coveted freedom had leveled her to the dirt.

Before the day closed, the gardener came whistling from his farm-work, to look over his pretty charges. He expected to see a few drooping flowers, and to find that one or two fastenings had given way. But for the sight that awaited him he was not prepared at all. Struck dumb with astonishment, he never spoke at first, but kept lifting up the heads of the trailing dirtied flowers in succession. Then at last he broke out into words of absolute sorrow:—"And to think of my mistress and the young lady coming home so soon, and that nothing can be done to these poor things for a fortnight, because of the corn harvest! its all over with them, I fear:" and the gardener went his way.

Alas! what he said was true; and before many days had passed, the shattered Carnations were rotted with lying in the wet and dirt on the ground. The white Lily was languishing discolored on its broken stalk; the Convolvulus' flowers could no longer be recognized, they were so coated over with mud stains; the Honeysuckle was trailing along among battered Sweet-peas, who never could succeed in shaking the soil from their fragrant heads; and though the Rose-tree had sent out a few straggling branches, she soon discovered that they were far to weak to bear flowers, nay, almost to support themselves, so that they added neither to her beauty, nor her comfort. Weeds meanwhile sprang up, and a dreary confusion reigned in the once orderly and brilliant little garden.

At length, one day before the fortnight was over, the house-dog was heard to bark his noisy welcome, and the servants bustled to and fro. The mistress had returned; and the young lady was with her, and hurried at once to her favourite garden. She came bounding towards the well-known spot with a song of joyous delight; but, on reaching it, suddenly stopt short, and in a minute after burst into a flood of tears! Presently with sorrowing steps, she bent her way round the flower-beds, weeping afresh at every one she looked at; and then she sat down upon the lawn, and hid her face in her hands. In this position she remained, until a gentle hand was laid upon her shoulder.

"This is a sad spectacle, indeed, my darling," said her mother's voice.

"Never mind about the garden, mamma," replied the young girl, lifting up her tearful face; "we can plant new flowers, and tie up even some of these afresh. But, what I have been thinking is, that now, at last, I quite understand what you have so often said about the necessity of training, and restraint, and culture, for us as well as for flowers in a fallen world. The wind has torn away these poor things from their fastenings, and they are growing wild whichever way they please. I know I should once have argued that if it were their *natural* mode of growing it must therefore be the best. But I cannot say so now that I see the result. They are doing whatever they like, unrestrained; and the end is, that my beautiful GARDEN is turned into a WILDERNESS."—*Scottish Ecclesiastical Journal.*

FANNY'S RESOLUTIONS.

"Oh, dear mother, it is a splendid Prayer Book," said Fanny. "I thank you for it a thousand times, and if you really think I *deserve* it, that will make me happier than to have it all to myself."

"I should not give it to you, dear Fanny, if I did not think you deserved it," replied her mother; "it has given me great pleasure to observe how faithfully and perseveringly you have endeavoured, during the past year, to become more gentle, patient, and forbearing towards your younger brothers and sisters; but I trust, my child, it was not merely to obtain the Prayer Book, and the praise of your mother. You recollect, I gave you higher motives of action, even your duty as a Christian child."

"I have tried to keep that in mind, dear mother," said Fanny; "and you remember you told me every morning to pause at the door of my room, before leaving it, and say to myself, 'It is my duty, as a child of God, to be ever gentle, patient, and forbearing. My Saviour, have mercy upon me and help me this day.' This has made me watchful, dear mother, and I should have failed much oftener, if I had not obeyed your directions."

"Thank God, my child," said her mother, "for every victory gained over your sinful heart; for it is His Spirit alone which giveth you the victory."

"And now, mother," said Fanny, "another New Year's Day has come, and since I have been benefitted by my resolution last New Year's Day, please tell me of something else I can try to do this year, in addition; but, please, do not offer me any reward; for I want to learn to act from a desire to do my duty as a Christian child, whose baptismal vows and promises are always to be kept and observed."

"I am glad to hear you speak thus, my dear child," said her mother; "and this year suppose that you resolve, on each day, to do some deed of kindness to a fellow creature."

"Oh, dear mother, I fear I cannot," said Fanny hesitatingly, "for I am only a child. If I were a *woman*, I might do a great deal; but what can a *child* do?"

"Perhaps it will be only a small thing, dear Fanny; perhaps only a few kind words; but if done with a desire of doing good, it will bring a blessing to others and yourself. Life is made up mostly of little things, and if you do one kind deed each day, you will do three hundred and sixty-five in the whole year, which, if they are ever so small, will surely amount to something in the end."

"Oh, I have just thought of something I can do, mother," said Fanny; "you know father sometimes gives me money, and grandmother does very often; please let me give a part of my own money to the Church, for the poor, or for the Missionary Society."

"I approve of your plan, my dear," said her mother; "and there are many things besides giving money away which every one can do. And first of all, every one should look around their own homes, and see whose burden there they can lighten, or what kind words and unselfish deeds they can there perform. There are constantly opportunities if one is only on the watch for them; there are many ways in which you can often assist me, and your brothers and sisters are always in want of help and sympathy. Then among your schoolmates, there are always occurring opportunities of assisting them in their lessons, or befriending those who are in trouble: we have poor neighbours, too, not far off, to whom you might often take a breakfast, or a dinner, from our plentiful board, who would most gratefully receive it. Try, dear Fanny. God will give you the *opportunity*, if you will pray Him to give you the *heart*."

"Yes, dear mother; I see now," replied Fanny, "there is more than I can do. Why have I never thought of it before? I will begin to-day; and next New Year's Day, if we are living, we will talk it over, and you shall tell me if I have succeeded."

"First of all, dear Fanny," said her mother, "ask of God to give you a pure motive, for Christ's sake, and because His vows are upon you. And then, my dear, never allow yourself to dwell with a feeling of satisfaction on any thing you have done; but thank God that He has given you the opportunity of doing even a little thing in His service. Remember, it is your duty and privilege, and then dismiss it at once from your mind; else you will perhaps become self-righteous, and will soon learn to offer the prayer of the Pharisee, instead of the penitent Publican's, 'God be merciful to me a sinner'!"

"Thank you for your kind teachings, dear mother," said Fanny; "I will *try*, and if I do not do right, it will be my own fault; I am blessed with such a wise friend and adviser in my good mother."—*Children's Magazine.*

Conversion of a Hindu Youth.—A short time ago I baptized a young man belonging to one of the out-stations of the Edeyengoody Mission, in South India, respecting whom a few interesting particulars may be mentioned.

He was a young man of a peculiarly sedate inquiring turn of mind, and fond of reading, and had become acquainted with Christianity through conversation with the native teacher stationed in his village, and especially through the diligent reading of books and tracts that had been given or lent to him.

His parents, who were in comfortable circumstances, were superstitious, bigoted heathens, and bitterly opposed to Christianity; so that, during his father's lifetime, he was prevented from professing himself a Christian openly, but though he did not join himself to the Church, his father's influence and authority could not prevent his showing his abhorrence of heathenism. Without consultation with any one, and for a long time without my knowledge, he showed his resolution not to be a heathen, in the most striking manner possible. As food offered to idols was continually being brought to the house, and heathen ceremonies continually being performed in it, he uniformly insisted on cooking his own food and eating it by himself, to make sure of its purity; and he also got a part of the house made over to him, to be exclusively in his own keeping, where he took care that no idols or charms should ever come, and that no heathen should put his foot; and in this place, separated off from all heathenish uses, he was accustomed to read, and pray, and converse with any Christians who came to see him.

On his father's death, he was left free to follow his own inclinations, and accordingly he joined the congregation, and made application for baptism. I have not for years examined any candidate for baptism who answered all my questions so promptly, clearly, and satisfactorily; and as his conduct was well reported of, I had much pleasure in admitting him by baptism into the Christian Church.

His mother and sister continue heathens still, and are zealous heathens, notwithstanding all the influences that have been brought to bear upon them; but Timothy, by which name he wished to be called, instead of Velaytha Perumal, "Spear-armed Siva," has hitherto shown himself a consistent growing Christian, and I have latterly commenced to instruct him, preparatory to employing him as a native teacher. R. Caldwell.
—*Gospel Missionary.*

For The Churchman.

Readings, by A Man in Years.

REPUBLICS ARE OBLIVIOUS.

During my younger days, I read (as all American youth should still more do now) with intense interest, the history of the American Revolution. Some of the actors in it were yet living, and I have seen or known several of them. This, however, is only a reminiscence introductory to what I have now to say.

At the time referred to, I made a list of those to whom Congress had voted Monuments, and which is as follows:

1. A monument to the memory of General Warren, who fell at the battle of Breed's Hill, June 16, 1775.
2. A monument to the memory of General Montgomery, who fell at the siege of Quebec, January 15, 1776.
3. A monument to the memory of General Mercer, who fell at the battle of Princeton (New Jersey), January 3, 1777.
4. A monument to the memory of General Wooster, who fell at Ridgefield (Connecticut), in a skirmish with the British under Governor Tryon, April 25, 1777.
5. A monument to the memory of General Herkimer, who fell in a skirmish with General St. Leger, near Fort Stanwix (New York), August [illegible], 1777.
6. A monument to the memory of General Nash, who fell at the battle of Germantown (Pennsylvania), October 4, 1777.
7. A monument to the memory of Count Pulaski, who fell at the siege of Savannah, October 9, 1779.
8. A monument to the memory of Baron DeKalb, who fell at the battle of Camden (South Carolina), August 16, 1780.

Now with the exception of that to General Montgomery, at St. Paul's, what more has been done? I ask for information. There may have been others erected, but I am not aware that it is so.

Here were monuments proposed to be raised in no less than seven of the glorious old thirteen States.

Are the members of our National Congress giving lessons to their own children to neglect their memories?

Let Young America take this matter in hand. It is worthier of adoption than filibustering, or any *isms* that pseudo-philanthropists can imagine.

> Patriots have toiled and in their country's cause,
> Bled nobly, and their deeds, *as they deserve*,
> Receive proud recompense. We give in charge
> Their names to the sweet lyre. The historic muse,
> Proud of the treasure, marches with it down
> To latest time, and Sculpture in her turn
> Gives bond in stone and ever-during brass
> To guard them and immortalize her trust.
> —Cowper.

THE REV. DR. JOHN M. MASON.

We need not envy the dignities of the world. If real Christians, we are of the blood of the heavens, we are the Nobility of the skies. It is a thought I would not part with for all that the world can give me, that the blood of the Son of God runs in my veins.—*From Memory.*

VERGNIAUD.

The eloquence of Vergniaud made a deep impression on my memory. In one speech in particular, in reply to a destructive motion of Robespierre, he made the following remarks, which the subsequent events of the revolution have often recalled to my remembrance:

"You will conquer your enemies! I believe it; but the nation, exhausted by its dissensions, France, weakened by its efforts to overthrow its foreign enemies, torn by contending factions, will be shorn of its men and its resources, and finally resemble one of those ancient monuments which the traveller finds in Egypt. At first sight, he is overwhelmed with its grandeur, but what does he find on opening it? Inanimate ashes, and the silence of the tomb."—Mordaunt, *by* Dr. John Moore.

FEDERALISM.

The Girondists were accused of *Federalism*, the import of which their judges themselves did not understand. When one of them was asked what it meant, he said he was no grammarian, but that it *sounded* like a very heinous crime.—*Ibid.*

BISHOP PORTEUS.

His virtues would constitute a trophy to any Church of which he was a member. He was a truly good man. And it must be recollected, in what circumstances he was good. It is comparatively easy to be virtuous, when our party is small, is select, is struggling to rise. It is easier to be great on the steps, than on the seat of a throne. To be vigilant, where many sleep; spiritual, where many are worldly; to stem the torrent to which others are yielding; to be liberal in an atmosphere somewhat tainted by bigotry; to scatter blessings, while others roll a sort of Vatican thunders; to be lowly, sincere and simple, in the sunshine of a court; are rare attainments, but they were, to a great degree, the attainments of Bishop Porteus. He was not like a pillar at Rome, where every fresh step presents some new specimen of architectural grandeur, but rather like some rare and precious fragment in the wilderness, where almost all around is gloom and desolation.—*Christian Observer.*

DE BRY.

All students of early American history, all book collectors are aware of the exceeding estimation in which his *books* are held. Southey has, however, seriously impugned his honesty. Speaking from recollection, this charge has, we think, already appeared on his authority, in the life of Taylor of Norwich, but it is given in detail in the Life of Southey, lately published. It is as follows:

"I made an important discovery relative to De Lery, one of my best printed authorities, this morning. This author, who, though a Frenchman, was a very careful writer, translated his own French into Latin, and I used the Latin edition in De Bry's collection—you remember the book with those hideous prints of the savages at their cannibal feasts; William Taylor laid hands on the French book and sent it to me; it arrived last Thursday only, and I, in transcribing with my usual scrupulous accuracy, constantly referred to this original, because I knew that when an author translates his own book, he often alters it, and therefore it was probable that I might find a difference worthy of notice. Well, I found my own reference to the number of the chapter wrong; for the first time it passed well enough for a blunder, though I wondered at it a little, being remarkably exact in these things; the second time, I thought it very extraordinary, and a third instance made me quite certain that something was wrong, but that the fault was not in me. Upon examination, it appeared that a whole chapter, and that chapter the most important as to the historical part of the volume, had been omitted by De Bry, because he was a Catholic; De Lery, a Huguenot, and this chapter exposed the villany of Villegagnen, who went to Brazil expressly to establish an asylum for the Huguenots; when there, was won over by the Guises, apostatized, and thus ruined a colony, which must else inevitably have made Rio de Janeiro now the capital of a French instead of a Portugese empire. The main facts I had collected before, but the knavery of a Roman Catholic editor had thus nearly deprived me of my best and fullest authority, and of some very material circumstances; for no one has ever yet suspected this collection of being otherwise than faithful, though it is now more than two hundred years old. See the necessity of tracing everything to the fountain head, when it is possible."

PARALLEL PASSAGES IN PROSE.

The New England Provinces. "In proportion to their respective numbers, it is probable that no other country in the world contained more sober, orderly citizens, and fewer who were profligate and abandoned. Those high crimes which are usually punished with death, were so rare in New England, that many years have elapsed in large populous settlements, without a single execution. Their less fertile soil disposed them to a spirit of adventure, and their victorious industry rose superior to every obstacle. In carrying on the whale fishery, they not only penetrated the deepest frozen recesses of Hudson's Bay, and Davis' straits, but pierced into the opposite regions of Polar cold. While some of them were striking the harpoon on the coast of Africa, others pursued their gigantic game near the shores of Brazil. While they were yet in their infancy as a political society, they carried on this perilous business to an extent exceeding all that the perseverance of Holland, the activity of France, or the vigor of English enterprise had ever accomplished. A spirit of liberty prompted them, industry and a free constitution guarded their civil rights," &c.—*Dr.* Ramsay's *History of the American Revolution. Trenton* (1811) *Edition, Vol.* 1, *page* 31.

You must be mistaken. You have quoted passages from Burke's great speech! Certainly I have. But Dr. Ramsay gives no reference or any marks of quotation.

COWLEY AND POPE.

Crashaw was a Catholic and canon of the church of Loretto in Italy. In Cowley's verses on his death, he says,

> His faith perhaps in some nice tenets might
> Be wrong; his life, I am sure, was right.

Obviously the original of Pope's

> For modes of faith, let graceless zealots fight
> His can't be wrong, whose life is in the right.

—*Christian Obsverer.*

CROMWELL.

Lord Chatham's character of Cromwell, given at Lord Rockingham's table:—"He was a saint-like thief; who, under the cloak of liberty, committed a burglary on the constitution, murdered his royal master to get possession of his diadem, and stole from the public their title to Freedom."

PRONUNCIATION OF CRYSTALLINE.

Lines by Gray, additional to those usually printed, *On the pleasures of Vicissitude:*

> Humble quiet builds her cell
> Near the source whence pleasure flows;
> She eyes the clear crystalline well,
> And tastes it as it goes.

See also Milton:

> On the crystalline sky, in sapphire throned.
> —*Book VI.*

THE TEA OVERBOARD.

Extract from an Ode (anonymous) to Lord Dartmouth, then one of the Secretaries of State.

> But stubborn Yankees let alone!
> They hurl defiance at the throne,
> And all your schemes unsettle;
> To mark your Act with more disgrace,
> They fling their teapots in your face,
> And scald you with the kettle.
> —*Foundling Hospital of Wit.*

MRS. RADCLIFF.

Schedoni. "There was something in his physiognomy extremely singular and that cannot easily be defined. It bore the traces of many passions, which seemed to have fixed the features it no longer animated."—*The Italian.*

RICHARD DAWES.

This great Greek critic was Master of the Grammar School at Newcastle-upon-Tyne, and had frequent altercations with the Corporation. In revenge, whenever the Greek word for *ass* occurred in the exercises of his school, he made the boys translate it *alderman*. This practice became so common, that boys, otherwise well instructed, fell into it by habit.—*Biographia Britannica.*

TALLEYRAND.

Madame De Stael asked Talleyrand, whether he had read her new novel "Delphine." "No," he answered, "but I am told we are both in it, disguised as females." To understand the point of this answer, it must be known, that an old Countess is introduced in the novel, full of cunning, finessing and tricks, who was intended to represent Talleyrand, and Delphine was intended for herself.

Madame De Stael told this anecdote to Sir James Mackintosh.—*See his Life.*

DR. FRANKLIN.

To Robert R. Livingston, *March*, 1782. "Accounts are of a mathematical nature, and cannot be changed by an enemy, while that enemy's testimony, that he had found them well supported by authentic vouchers, would have weighed more than the same testimony from a friend."—*Diplomatic Correspondence of the Revolution, Vol.* 3.

Popery and the Lord's Day.—Only those who have passed a Sunday in Popish countries, as we have done, can credit the general profanation of it. On a visit to Havana, three years ago, we received many kind and hospitable attentions; and among the earliest, were three successive invitations to a grand *Bull-bait* in the morning, an extraordinary *Cock-fight* in the afternoon, and a splendid *Masquerade-ball* in the evening, of the ensuing Sunday! Our respectful declinature, one after another, was obliged to be accounted for; and it created some surprise, as we were told that no one there saw any impropriety in the ordinary attendance of the priests on such scenes and on that day—*after mass was over*. Apologies were made, with true Castilian politeness; and we were subsequently invited by some resident Spanish gentlemen to *preach*, in case an American man-of-war should arrive in the harbour during our stay—as it is only on board foreign national vessels that Protestant worship is tolerated or connived at. We of course promised to do so, but the opportunity did not occur.

A stranger, in walking the streets of Havana, would never infer that it was Sunday, on seeing the shops and stores wide open; cigar makers, tailors, shoemakers, &c., all hard at work; and every kind of business being carried on as usual. In the churches, he might find, on an average, about a dozen females, with a few beggars and negroes. It is only on rare occasions that more than two or three of the male sex are to be seen there. Of the gross practical idolatry which we witnessed, and the painful evidence forced upon us as to the state of morals among the priesthood, we forbear to speak.

On a second visit to Havana, about a year ago, our late excellent Consul, Judge Sharkey, informed us that he had been officially invited to attend a great *Horse-race* the previous Sunday. He of course declined; but assured us that the Bishop of Havana, after officiating in the morning, occupied a prominent seat in the pavilion set apart for the judges, arrayed in his pontificals, and with a huge cross dangling from his neck!

It is lamentable to observe that there is one city in our own country—New Orleans—where, under the influence of the Romish Church, an almost equal desecration of the Lord's Day is to be witnessed. "When Thy judgments are in the earth," says the Prophet, "the inhabitants of the world will learn righteousness;" and it might have been hoped such would be the effect of the recent terrible pestilence with which that city was visited. But it would seem that another prophet's language is too applicable to them; "Thou hast stricken them, but they have not grieved: Thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return."—*Banner of the Cross.*

Names of Christians.—The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: *saints*, for their holiness; *believers*, for their faith; *brethren*, for their love; *disciples*, for their knowledge.—Fuller.

GLEANINGS FROM FOREIGN EXCHANGES.

A Magical Duet on the Guitar.—Bonnet, in his *History de la Musique*, gives the following extraordinary account of a mathematician, mechanician, and musican, named Alix, who lived at Aix, in Provence. About the middle of the seventeenth century, Alix, after many years' study and labour, succeeded in constructing an automaton figure, having the shape of a human skeleton, which, by means of a concealed mechanism, played, or had the appearance of playing on the guitar. The artist, after having tuned in perfect unison two guitars, placed one of them in the hands of the skeleton, in the position proper for playing, and on a calm summer evening, having thrown open the window of his apartment, he fixed the skeleton with the guitar in its hands in a position where it could be seen from the street. He, then, taking the other instrument, seated himself in an obscure corner of the room, and commenced playing a piece of music, the passages of which were faithfully repeated or echoed by the guitar held by the skeleton, at the same time that the movement of its wooden fingers, as if really executing the music, completed the illusion. This strange musical feat drew crowds around the house of Alix, and created the greatest astonishment; but, alas! for the ill-fated artist, this sentiment was soon changed, in the minds of the ignorant multitude, into the most superstitious dread. A rumor arose that Alix was a sorcerer, and in league with the devil. He was arrested by order of the parliament of Provence, and sent before their criminal court *La Chambre de la Tournelle*, to be tried on the capital charge of magic, or witchcraft. In vain the ingenious but unfortunate artist sought to convince his judges, that the only means used to give apparent vitality to the fingers of the skeleton were wheels, pulleys, and other equally unmagical contrivances, and that the marvellous result produced was nothing more criminal than the solution of a problem in mechanics. His explanation and demonstrations were either not understood, or failed of convincing his stupid and bigoted judges, and he was condemned as a sorcerer and magician. This iniquitous judgment was confirmed by the parliament of Provence, which sentenced him to be burned alive in the principal square of the city, together with the equally innocent automaton figure, the supposed accomplice in his magical practices. This infamous sentence was carried into execution in the year 1764, to the great satisfaction of all the faithful and devout inhabitants of Aix.

Exhibition of Romish Relics.—The Paris *Pays* says there is to be an exhibition of the grandes reliques at Aix la Chapelle, a display given only once in seven years, it being too holy for an annual show—the grandes reliques consisting of the robe worn by the Virgin Mary at the nativity, made of cotton! and five yards long; swaddling clothes worn by our Lord in the manger; the cloth in which John the Baptist's head was laid; and the scarf worn by our Lord at the crucifixion! But for the yearly edification of the faithful are shown a locket of the Virgin's hair, a piece of the true cross, the leathern girdle of Christ, the cord which bound the rods that smote him, a true nail of the true cross, and the sponge which was filled with vinegar; with some miscellaneous articles—the bone of Simeon's arm which bore the infant Jesus, some of the blood and bones of St. Stephen, a specimen of the manna which fed the people in the wilderness, and certain fragments of Aaron's rod! And to all this the faith of prelates and priests is duly bound, and from all this a revenue is raised. On the last exhibition of the grandes reliques, seven years ago, the number of pilgrims was no less than 180,000. Scarcely more than five years since nearly a million and a half of pilgrims in Germany marched to venerate the holy coat of Treves, which is declared to be the coat worn by our Lord at the crucifixion, and gamed for by the soldiers at the foot of the cross, though there are no less than seventeen holy coats rivals for the honour.

Abd-el-Kader.—Abd-el-Kader lives a very retired life at Broussa, in the bosom of his family, and occupies himself with the education of his children. His principal enjoyment in the day and through a part of the night, is study and poetry, for which he has a decided *penchant*. He carefully avoids any noise, and Broussa pleases him so much as a place of residence that he has decided on purchasing a farm in the neighbourhood, in order to give employment to himself and the persons who compose his numerous suite. He is disgusted with grandeur, and now prefers to live retired and tranquil, and to enjoy on his new estate the pleasures of a country life and study. The conduct of the Emir is always in keeping with his noble character, and he allows no opportunityto escape of loudly proclaiming the generosity and greatness of mind of the Emperor of the French, and in his devotions he never fails to pray for the preservation of the life of him who restored him to liberty and repose. The Emir is expecting to receive from Damascus two magnificent horses of the famous Arab breed called Nedjdi, which are intended for the Emperor Napoleon, to whom they have been already offered, and accepted by His Majesty.—*Journal de Constantinople.*

THE CHURCHMAN.

NEW YORK, MARCH 4, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman.* All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

PROSPECTUS OF OUR XXIVth VOLUME.

The present issue begins the twenty-fourth volume of *The Churchman*. The success, which, far beyond our most sanguine expectations, has attended our efforts during the past year, has encouraged us to set our mark still higher, and to put to still greater strength in behalf of the good old cause. Besides this success, the interest of the paper and our own disposition for progress have prompted, as will be seen, a very considerable enlargement of our space. With our old form, the requisite enlargement would render the paper inconvenient both for reading and for filing and binding up. We shall hope and steadfastly endeavour to have the contents of such a quality that readers will wish to preserve them, and we have made the form such that they can easily preserve them, if they wish. And in this connection, some further statement of our plans and purposes will not be out of place.

The paper is pledged, head, heart, and hand, to the united interests of the Gospel and the Church, taking unequivocally the position commonly known as "High Church," but going for the whole Church as set forth in her present standards, and hoping and meaning to carry a tone of liberality, courtesy, and fairness towards those of different opinions.

In politics, the paper is in principle and feeling thoroughly American, a sincere lover of our National Institutions, a firm believer in our great Constitutional Democracy, and an advocate in the largest sense of Liberty informed with Religion and protected by Law. Of course the paper can have nothing to do with any sectional or party politics, but stands unreservedly for our Country, our whole Country, as it is, with all its noble Inheritance of Freedom, Intelligence, and Order.

In respect both of our Religious and our Civil Institutions, the paper aims to be, and thinks it knows how to be, at once truly progressive and truly conservative; equally in favor of keeping what good we have, and of adding to it what we can; and therefore concerned alike that we may neither, on the one hand, so hold on to the past as to miss the future, nor, on the other, so grasp at the future as to let go the past.

In the department of Church news, the paper means to be as full as practicable, without overmuch of detail; due order being taken to secure promptness in time, compactness of matter, and carefulness in the making up; so that the readers may be able to go along with, and keep up an interest in, the progress of the Church throughout the world.

Arrangements have also been made for keeping up statedly a Department of Literature. This department is placed under the entire charge and control of EVERT A. DUYCKINCK, Esq., late Editor of the *Literary World*, whose name is deemed a sufficient guaranty of whatsoever attractions, both in matter and style, such a department is ordinarily capable of furnishing.

For sound, sober, and forthright reflections on the leading events of the day, both religious and political, at home and abroad, the paper has engaged the pen of HUGH DAVEY EVANS, Esq., of Baltimore, who is well known as a man of strong, honest, and independent thought, and not afraid to call things by their right names.

The paper has promise, also, of a series of Letters, two of which have already appeared, from the Right Rev. the Missionary Bishop of CALIFORNIA, whose high standing, both as a divine and a man of letters, together with his official and local advantages, cannot fail, it is thought, to make his papers an uncommonly interesting and attractive feature.

And finally, for the Editorial Department, arrangements have been made, whereby we can confidently rely on having frequent leading contributions from the Rev. SAMUEL SEABURY, D.D., the Rev. C. S. HENRY, D.D., and other men prominent in the Church. Editorial papers in such cases are to be distinguished by the initials of the writers.

Such are our arrangements and expections for the ensuing year. From all which it will be seen that we are sparing no pains nor expense, that *The Churchman* may not be behind the best of its contemporaries in any of the requisites of a first-rate weekly religious paper. We make our appeal to the public in the full confidence of a fitting response.

JOHN HECKER, Proprietor } of THE CHURCHMAN.
H. N. HUDSON, Editor }

* * *

WE HOPE none of our readers will so far wrong themselves as to pass by the Sermon, republished in our columns this week, from the Rt. Rev. the Bishop of NEW JERSEY. It is on a theme where Bishop DOANE is apt to be peculiarly at home; and they who know him will not need to be told that he is just the man to be and to make happy, when at home.

SCHAFF'S CHURCH HISTORY.

One of the healthiest and hopefullest symptoms in the present mind of Protestant Christendom, is the growing disposition to study Christianity in the field of ecclesiastical history. Thoughtful minds are getting to understand, that the great disease of Protestantism lies in its excessive subjectiveness. Men have still endeavoured to come at the fruits of theological wisdom and knowledge by a process of excogitation rather than of induction. They have kept going into themselves, beating to and fro in the halls of their own understandings, pumping and squeezing their own spirits, invoking and hearkening after the divinings of some inward oracle. Having or seeming to have got some one idea, abstracted or generalized from Scripture by their own wit, their way is to shake and agitate this, to hang over and hug it, to whip up and draw out its logical consequences into a system. Thus their theology, if such it may be called, comes to stand on a basis of inward principles, not of historical facts; and to proceed by the laws of the mind, not by the laws of external working. It is studying Christianity as it is speculation, not as it is in operation. That in this process all idea of the Church should escape, is a matter of course: for it contemplates Christianity as an ideal, not an organic, thing; as a theory, not as a fact or body of facts: and even if it go to the Scriptures, it is to study them more as a philosophical than as an historical document; and so it feels at liberty to strain and crush the parts into conformity with some preconceived idea of the whole, or of what the whole ought to be.

This false method of Protestantism (by no means confined to Protestantism) is at bottom and in principle one and the same with the method of the Schoolmen, which, in reference to other branches of knowledge, was so effectually struck with paralysis by the genius of BACON. Its effect is now, as it was in his time, in the inquisition of truth to turn the mind inwards to itself, and keep it tumbling up and down among its own contents, and spinning illusions and vanities out of its own bowels; instead of drawing the mind outwards to the contemplation of truth at work, as written in the face of actual things, and as shaping the facts and events of external nature and history. Thus the mind, as if spell-bound by a sort of self-generated witchcraft or fascination, fixes upon some conception or ideal principle of its own, and is evermore beating out and following up its logical necessities and possibilities, which have no root in the truth and life of things, until at last it finds itself either enveloped in the darkness of cloud-land, or else afloat in the blankness of vacuity. Such a method or process, it scarce need be said, can never end in anything but a conceited barrenness, fruitless, issueless agitations of thought, a continual air-castle-building of systems and sects, in a word, a perpetual doing of something new, and a nothing perpetually done.

Accordingly, BACON'S fine account of the Schoolmen's method, in application to other sciences, exactly fits at almost every point a great part, if not the greater part, of modern Ultra-Protestant theology. It ought not to need quoting, yet can hardly be quoted too much:

> As many solid substances putrefy, and turn into worms, so does sound knowledge often putrefy into a number of subtle, idle, and vermicular questions, that have a certain quickness of life and spirit, but no strength of matter, or excellence of quality. This kind of degenerate learning chiefly reigned among the School men; who, having subtle and strong capacities, abundance of leisure, and but small variety of reading; their minds being shut up in a few authors, as their bodies were in the cells of their monasteries, and thus kept ignorant both of the history of nature and times; they, with infinite agitation of wit, spun out of a small quantity of matter those laborious webs of learning which are extant in their books. For the human mind, if it acts upon matter, and contemplates the nature of things and the works of GOD, operates according to the stuff, and is limited thereby; but if it works upon itself, as the spider does, then it has no end; but produces cobwebs of learning, admirable indeed for the fineness of the thread, but of no substance or profit.

The natural result of this subjective way of dealing with Christianity, is to mix up so much of the individual mind with what ought to be a commonwealth of thought, as can hardly fail to kindle antagonisms and altercations in every other individual mind; unless, which sometimes happens, a man have so much energy or stress of mind or will, as to enable him to lord it over others' thoughts, and crush them under, and make them echo and repeat his individuality. For, in truth, by this method, each man starts from himself, travels in himself, brings all things to himself; so that there is no way for others but that, intellectually, they must either be sticks in his building, or else go to building against him. For the process necessarily makes far more of the author than of the matter, insomuch as to have little or no ground of unity and consent, with equality of right; no object of a common allegiance, no authority for mutual reference. And indeed it involves nothing less, in effect, than the setting up of the individual understanding to be a law unto itself, and the making it not only its own pillar and ground, but also its own rule and measure, of the truth; instead of submitting it to the form and working of external things, and holding it subject to the laws of nature and Providence. Nor will it avail anything to say that this method leaves the authority of Scripture unimpaired. For when the historical ground and method, the appeal to outward facts and events, are dispensed with or made subordinate, the mind is thrown wholly or chiefly on what is called the internal evidence; which implies that Scripture borrows all or most of its authority from the mind itself, and presupposes that the mind is competent to judge what Scripture ought to be and to say; so that of course Scripture is to be received, if at all, only with such a sense and meaning as the mind deems fit and proper.

Therefore it is, perhaps, that the unhistorical theology of Protestantism, from its original sin of method, has been gradually working out more and more into rationalism. For a long time indeed it could not or would not itself see the necessary results of its own principle; then, as these grew more apparent, it tried in various ways to disguise or conceal them; and at length, in our day, it has come to practice an undisguised, sometimes even an ostentatious, eclecticism of Scripture; so that men no longer care to hide the fact, and often are forward to boast of it, that they accept only such portions of Scripture as accord with the dictates of their inward sense; that is, they refuse to recognize GOD as speaking, save when His voice sounds to the tune of their own mind; and so, in effect, practice a sort of ventriloquism, whereby their own voice is made to appear as coming from Scripture. Such, we repeat, is the issue of their course who began by committing themselves and planting their interest against the external forces, teachings, and laws of history. This point has been well put lately by a very learned and profoundly thoughtful writer, thus: "The sects, indeed, do not commonly reject the Bible. On the contrary, they stiffly adhere to it, in their own way. But they rely on it in opposition to all history, and in the conceit that they alone are in possession of its true sense. Thus their appealing to the Bible, after all, practically amounts, in the end, to rationalism; since, by the Bible, they always mean *their own sense* of it, and thus, in fact, follow merely their private judgment." Here, again, we can trace the close resemblance between these theological self-evolvers and those whom BACON describes as having "withdrawn themselves from the contemplation of nature and experience, and sported with their own reason and the fictions of fancy." He adds: "These intellectualists, though commonly taken for the most sublime and divine philosophers, are censured by HERACLITUS, when he says,—'Men seek for truth in their own little worlds, and not in the great world without them:' and, as they disdain to spell, they can never come to read in the volume of GOD'S works; but on the contrary, by continual thought and agitation of wit, they compel their own genius to divine and deliver oracles, whereby they are deservedly deluded."

It may well be supposed that the excess of this evil must sooner or later work its own cure. And such a reaction is evidently now in progress, and may well be thought to have gone so far already in some quarters, as to warn us of danger from the opposite extreme. For men, from the mere restlessness of trying to hold up themselves, and to hang self-balanced on their own centres, are apt to fly unreservedly to some ground of rest and repose; and so, reversing, not rectifying their excess, become the slaves, not the students of external facts, and lose the real light of history, by getting submerged in its excremental mud and slime. For Christianity has a living power, as well as an actual life; and the former is the law whereby the latter is to be judged: it has an original being or substance, as well as a course and passage in practical operation. The original substance is written out in Scripture; the course and passage, in the history of the Church. And as the history is necessary as the index and exponent to give us a right knowledge of the substance; so is the substance likewise necessary in order to a right judgment of the history, as approving it when right and convicting it when wrong. Even as the actions of men guide us to the knowledge of their moral nature, while in turn this moral nature serves as a law whereby to judge of their actions.

To take another view of the matter: Christianity is made up of a number of distinct, coordinate truths. These several truths must all stand and work together, in order to the healthy life and action of the whole body. Everything, therefore, may be said to depend on their being held in a certain harmony and proportion. If any one of these truths be exaggerated or made prominent beyond a certain degree, it naturally disorders and overthrows the whole combination, and ends by running both itself and the others entirely out. Heresy, for the most part, consists in taking some one of those truths, and forcing out its logical consequences into practical operation, to the neglect or exclusion of the rest. Scripture, then, tells us what things to hold; history, in what degree or proportion to hold them: the one sets forth those several co-ordinate truths; the other informs us how, when, how far, and with what results, the proper equilibrium and harmony of those truths has been disturbed and lost. The main drift and current of Protestantism in our time is, for every man to push some one of these truths to the annulling of the others. Men are offering us innumerable systems of theology, all of them having taken form and measure from the little narrow cells of their individual understandings, not from the broad and common field of ecclesiastical history. Each man keeps trying by stress of *a priori* logic to adjust an equipoise of the elements from himself and for himself, instead of seeking for such adjustment in the great volume of human experience, which Time has been writing for the last 1800 years. And thus it is that, from ignorance or contempt of history, divers errors and heresies which were long ago exploded, and some that have had free course and run themselves out, are being repeated in our day, as if they had never been heard of before. So that there is no safety in ignoring or dispensing with the actual life of Christianity as set forth in its historical course and passage. And doubtless the huge crop of rationalism which is now ripening has mainly sprung from the circumstance of so many Protestants having in the outset committed themselves to certain self-devised systems which could only be maintained from the ground of their individual reason against history.

While, therefore, we think there is much need of fear and caution lest the reaction be pushed too far, we are most glad to know it has begun, and to mark the signs of its progress. And our thoughts have been drawn to the subject, at this time, by two note-worthy fruits of the reaction, which have lately offered themselves to our acquaintance. These are Dr. SCHAFF'S "History of the Apostolic Church," and a "History of the Christian Church" during the first six centuries, by the Rev. JAMES C. ROBERTSON, an English clergyman, who may be known to some of our readers as having put forth a valuable book some years ago, entitled "How shall we conform to the Liturgy." Of the latter we do not propose to speak at present, any further than to say, that, so far as we have been able to read, it is a manly, solid, straightforward, and clear-headed performance, evincing large scholarship, prompt and vigourous discernment, and a plenty of sterling English sense. The author is a man of moderate views, but nowise wanting in decision and firmness in expressing them. The work is avowedly drawn in part from secondary sources, yet betrays no lack of familiarity with original documents and authorities. Modest of pretension, and without much that is absolutely new, (for in such a field novelty is scarce attainable without departure from truth,) it presents a faithful and compact digest of all that modern research has rendered available for such an undertaking. The style, too, is calm, severe, and perspicuous, and not seldom rich in the higher beauties of a classic taste; and, all together, the work is to us a very edifying and attractive book.

Dr. SCHAFF'S work, if not an abler, is a much more notable performance than the other. Speaking generally, we should say it has both greater excellencies and greater defects. And we must confess to have seldom met with any book, and to know of none by any writer now living, that we have read with more satisfaction. The author, though still a comparatively young man, is widely known as one of the leading thinkers and teachers of the German Reformed Communion in this country. In that Communion, as in our own, there are two main schools of theology, which, for general purposes, may be aptly enough distinguished as the Sectarian and the Catholic schools. Dr. SCHAFF belongs to that school who, recoiling from the extreme developments of Ultra-Protestantism, have been led to the study of Christianity as an historical religion. Of course, therefore, he seeks its proper form and authentication in the ground of external facts, views it as having a firm objective basis and rule in actual things, and so accepts in full the proper idea of the Christian Church; in opposition to those who would leave Christianity scarce any but a subjective and rationalistic foothold and measure.

Dr. SCHAFF, we believe, had his birth and education in Germany, but has been in this country long enough to become in heart and soul a genuine American. And the transplanting seems to have taken place at an age when the German cast of thought had got woven too closely about him ever to be worked off, yet had not grown into so thick and hard a coating upon him, but that other elements and influences could freely work in. So that his mental and moral structure now presents a rather unique and edifying combination of the two nationalities.

[The remainder next week.]

* * *

THE CASE OF BISHOP H. U. ONDERDONK.—We have received a pamphlet of 31 pages, bearing the following title: "A Counter Statement of the Case of Bishop H. U. ONDERDONK; in reply to one signed 'A Member of the Church:' By WILLIAM MEADE, D. D., Bishop of the Protestant Episcopal Church in Virginia." The performance contains very little that calls for any special remark. Of course, it is meant as an offset to that superb piece of writing which was republished in our columns some weeks ago. Compared with that masterpiece of logic and eloquence, it can at best but be regarded as betraying the inherent weakness of a bad cause. The main argument of that pamphlet, it scarce need be said, is nowise invalidated by the Rt. Rev. Respondent. That argument, it will be remembered, was to the following effect: That it was only as a confessing bishop, and on the strength of what he confessed, that Bishop ONDERDONK was or could lawfully be suspended. No other matter could be lawfully admissible as the basis of judgment, without a formal trial, wherein both parties with their counsel and witnesses should be heard. It is not pretended that any such trial was had. So that the confession was the sole and entire basis of judgment in the case; the only ground upon which it had any right or shadow of right to proceed: and if the Bishops allege any other matter as the reason of their action, their very plea becomes their indictment, and themselves their own accusers. To urge, therefore, that Bishop ONDERDONK ought not to be restored because he had not confessed, was neither more nor less than saying that the Bishops never had any lawful ground for suspending him.

One of Bishop MEADE'S arguments strikes us as rather note-worthy. It is this: "Restoration in this will be recorded as a precedent, and followed as an example." What an awful thing it would be, if a House of Bishops should set an example and have to record a precedent in the exercise of fraternal mercy! and this especially when a part of their consecration charge is,—"So minister discipline, that you forget not mercy." And what if it should be urged on the other side, that to deny restoration in this case, is to set an example and furnish a precedent of unmercifulness? Are Bishops never to exercise mercy, pardoning mercy, towards one another? They can never do so, without furnishing a precedent of fraternal mercy. It is difficult to conceive any case in which they can do so, if not in this, where confession has been the sole ground of punishment, and the reformation of the offender is admitted. If such be indeed a law of Episcopacy, one may well think that the fewer Bishops there are, the better. We know not, we have no right to know, whether Bishop MEADE has ever read or heard the lines, or whether he would suffer his evangelicalness to be besmirched with the reading of anything so Tractarian; but we venture to suggest that some rather wise and good men (perhaps they were Tractarians though) have thought there was something of reason, something of humanity, and even something of Christianity, in the following:

> "Therefore, Jew,
> Though justice be thy plea, consider this,—
> That in the course of justice none of us
> Should see salvation: we do pray for mercy,
> And that same prayer should teach us all to render
> The deeds of mercy."

But perhaps we ought ourselves to crave pardon for having mentioned such naughty Tractarianism in connection with one whose charity is of that transcendent and supercelestial pitch, that in the work of Christian discipline he uses punishment all for vengeance, nothing for reformation, and therefore his only fear seems to be lest he should not punish enough. We would recommend to him, (if indeed such a recommendation be not superfluous,) that he adopt, as a standing motto in all dealings with his brethren, those celebrated words so replete with melting charity,—"I stand here for law."

One other point and we have done. Bishop MEADE winds up his pamphlet by suggesting, that if Bishop ONDERDONK will turn teetotal reformer and lecturer, he may indeed hope for mercy and pardon hereafter, though not here. After stating that he does not himself "doubt" Bishop ONDERDONK'S "outward reformation," he closes with the following, which, we have to confess, beats all that we ever read: "Most sincerely do I pray that he may have grace given him to turn his present condition into a means of improvement to himself and others. If deep humility, and an earnest desire to repair the wrong which has been done to the cause of religion, have full possession of his soul, he may do much, without any removal of the sentence, in the way of an example and warning to others. He may unite, by means of pen and voice, with him who now occupies his place, in warning all against the dangerous 'drinking usages of society.' Especially may he warn his brother Bishops, and all the Clergy of our communion, against the first steps by which he was conducted down to his present unhappy state, and beseech them to guard their children, and the youth of their charges, against even moderate indulgence in that which, whether as a medicine or a beverage, is so dangerous to poor humanity, and is so effectually used by the great adversary against the Church and Ministry of GOD."

* * *

THE JERUSALEM MISSION.

Since the publishing of our editorial last week, we have met with the following letter from Bishop SOUTHGATE, which sets the matter in so strong and clear a light that we shall need to make no apology for republishing it; though, we confess, our purpose was not to move the subject any further at present. The letter appeared in the London *Evening Journal* of Feb. 6. The same paper of Feb. 3 also had a communication signed "I. W. P.", and headed "The Prussian View of the Jerusalem Bishopric," which, it seems to us, ought not to be passed over in this connection. From this article it appears that "an account of the origin and progress of the Jerusalem Bishopric" was published in Germany some years ago, by the Rev. H. ABEKEN, "a learned and pious Prussian clergyman"; and that in 1847, which was since the consecration of Bishop GOBAT, this book was translated and published in England, with an Introduction by the Rev. Dr. M'CAUL, Prebendary of St. Paul's, London, to whom the Bishopric was in the first instance offered. This book was written "from the official documents published by command of his Majesty the King of PRUSSIA, and from other authentic sources." As the book thus bears a semi-official character, its statements cannot but be entitled to great weight in a settlement of the question. The communication in the *Evening Journal* is in great part made up of extracts from this book. We cannot spare room now for all these extracts; but the few we shall give are so clear as may well be thought to render the rest superfluous. The correspondent of the *Journal* says,—"I might quote other passages, all breathing the same spirit; indeed the whole volume, consisting of 175 pages, is entirely in harmony with those I have furnished." He adds,—"It will be a lamentable spectacle, if the German Protestant Church should prove itself more consistent and more orthodox in its treatment of these Eastern Christians, than authorities in the Church of England." Touching the pledges made officially by Archbishop HOWLEY, the correspondent quotes the following:

> The archbishop also wrote a letter to the patriarchs and bishops of the Eastern Churches, acquainting them that it was the full determination of the Church of England and the bishop to abstain carefully from all encroachment and intermeddling, as well as from any attempt to draw away the members of their establishments; but, on the contrary, that they would be found ready to render them every friendly office whenever they might themselves desire it.

In reference to a school for children, which was to be established in connection with the Mission, he quotes as follows:

> This institution will, of course, be designed principally for the benefit of Jewish Christians, although other Christians of the East will be allowed to take advantage of it, as far as the means will admit. The instruction given will, of course, be in harmony with the principles of the Protestant Church, from which it emanates. Christians of other Eastern Churches who may attend it, will not, however, be required to adopt the Protestant faith, but will be admitted with the greater readiness if they desire to be trained for the service of their own Church. Still, with a view to avoid giving offence, and to remove even the appearance of a desire to make converts, none of the clergy of the Greek Church will be received without express permission from their ecclesiastical superiors.

We will add but two more extracts, both of them having reference to the general question:

> It is difficult to conceive that a Protestant Church, holding the true faith, could exhibit a spirit of indifference with regard to the superstitious practices which prevail at this time among the major part of the Eastern Churches, in the matter of image and picture worship. And yet, inasmuch as all these Churches recognise the paramount authority of Holy Writ, and cleave to the fundamental doctrines of the faith professed by the universal Church; inasmuch as the fathers of these Churches, with one accord, repudiate every idolatrous principle; it is not the desire of Protestant Christians in any way to upbraid their Eastern brethren with deliberately and wilfully transgressing the orthodoxy of the doctrines held by their Churches: were they to follow this course they would incur the guilt of denying the faith.
>
> A Protestant establishment in Jerusalem, whose first task would have been to enter upon doctrinal controversy, would have borne the seal of dissolution upon its brow. Besides, it would have been as unwise as it would have been contrary to the spirit of the gospel,

had the bishop allowed himself to enter into a polemical contest with those Churches on divergences of doctrine or rite, or set out with an attempt to gain over a few proselytes from their ranks. Although we hold that the Protestant Church is, by its very nature, bound to bear witness to the truth, and we cannot overlook the points in which those Churches have departed from the simplicity of the gospel, no less in the matter of the doctrines now in acceptance among them than in that of ecclesiastical usages and public worship, yet there are two circumstances which ought on no account to be lost sight of. In the first place, these Churches, as well as the Roman Catholic, have preserved the substantive foundations of the Christian faith and life intact; and this is an inappreciable blessing when set against the inroads which infidelity is making. And in the second, the abuses and errors of the Eastern Churches are not grounded upon authority of a tenacious and universally binding nature, or fashioned into doctrines represented to be indispensable to man's salvation, as in the instance of the Church of Rome. . . . In fine, be it remembered that they not only permit the free circulation of Holy Scripture in the Vulgate, but are in general its patrons, while they acknowledge it to be, in every respect, the infallible standard in matters of faith. If, then, a Protestant community at Jerusalem should consider itself under an obligation to conduct itself towards the Roman Catholic Church, which is no more than a guest on that spot like ourselves, in a spirit of peace and brotherly love, and to confine its resistance to the abnegation of any claims which she might advance, much higher must be its obligation to avoid any disputatious attitude towards the other Churches which set up no pretentions to domineer over alien flocks.

These extracts, it will be seen, fully bear out, in all points, the view taken in our editorial of last week. To the selfsame tenor is the letter in question from Bishop SOUTHGATE, which we are now ready to present to our readers as the clincher; merely adding that we hope the time will come when, in the Church at least, we shall hear the last of the *higher-lawism* now so much in vogue, whereby men contrive to absolve and release themselves from the obligation of their own solemn pledges:

BOSTON, Jan. 13, 1854.

Rev. and dear Sir: On the 29th of November, I wrote you briefly, withdrawing my name from the GOBAT memorial. I will now explain to you more at large the reasons for my participating in the movement, and the conclusions to which I have arrived concerning it. When I was in Constantinople, a presbyter, in 1842, the Bishop of GIBRALTER, my honored and much loved friend, arrived in that city on his first visitation. I accompanied him in his visit to the Greek patriarch, and acted, in a portion of the conversation, as his interpreter. It was then made known to his Holiness that the bishop claimed no jurisdiction over members of the Greek Church; that his wish was to preserve terms of amity and Christian fellowship with the bishops of the Oriental communion, and to aid, rather than to injure or molest it. The assurance was received with apparent cordiality; and the patriarch expressly recognized the right of the English Church to appoint bishops for foreign countries where there were members of that Church resident, saying that that was evidently no violation of the ancient rule, and that, for his part, he was glad to see an English bishop appointed for his fellow-countrymen in the Mediterranean. The Bishop of GIBRALTER, at the same time, took occasion to speak of the feelings of English Churchmen towards the Oriental communion, and left the impression, which at that day was certainly a just one, that, in his opinion, the Christian people of England were not disposed to invade the jurisdiction or violate the rights of the Oriental Church.

Previous to that period, and subsequently, I represented to the Greek patriarch and other Eastern prelates, the same views respecting the policy of the English Church, as I had derived them from correspondence with leading Church societies in England, and more recently from English bishops. In 1844, being in London, I was honored with an interview with the late Archbishop of CANTERBURY, who expressed, in the most explicit terms, the relations which he conceived to be those that should be cultivated between the Oriental and Anglican Churches; and these relations were such as he defined in his letter to the Eastern prelates, on occasion of the establishment of the Jerusalem bishopric.

In fine, in every conversation which I have ever had with an Eastern patriarch or bishop, in which the subject was alluded to, I have represented the English Church as friendly to the Oriental—as not wishing to create schisms in the latter, or to draw away members from it—as desiring rather to aid it in diffusing the blessings of secular and religious knowledge among the people. I did this with abundant evidence of the truth of the position, as shown from the large means which I then had of knowing the prevailing and dominant feeling in the Church of England.

When the bishopric at Jerusalem was established, the subject came naturally and necessarily under discussion, in my conferences with the Greek patriarch, and I gave him the same assurances respecting it that were given by the Bishop of GIBRALTER concerning his own jurisdiction. I had, at the time, not only the documents published by authority in England, but private communications from the Archbishop of CANTERBURY, and others thoroughly acquainted with the proceedings in the case, on which to base my representations. They were received in the same spirit in which they were offered, and the patriarch acknowledged the establishment of the bishopric to be unobjectionable.

Some time afterwards a schism occurred among the Greeks in Hasbeiya, a village not far from Damascus. For reasons which need not here be explained, a small party renounced allegiance to their bishop, and called themselves "Protestants." A report came to Constantinople that Bishop ALEXANDER favored the schism, and had placed himself at the head of it. On my next visit to the Greek patriarch, I found that he had received the same report in an official communication from Syria. I had no certain intelligence, but I believed the rumor to be false, because it was at variance with the instructions which Bishop ALEXANDER had received from his metropolitan, and with the credentials which he had brought with him. I showed to the patriarch the letter upon which your memorial is based, in which the bishop is commended to the kindly regard of the Oriental prelates, and the nature of his mission is explained. The patriarch was satisfied with the testimony which that document contained, and dismissed the rumor as unworthy of credence. At the same time, I was authorized to convey to his Holiness the salutations of her Majesty's ambassador at the Porte, with the declaration that the schism was not under English patronage, and that the letter contained his Excellency's sentiments towards the Oriental Church.

I have adduced these few instances as illustrative of the course which I pursued in the East, whenever the English Church came into question. You may judge, therefore, of the deep chagrin and mortification which the late schismatical proceedings at Jerusalem have occasioned me. Englishmen have had, above all other nations, the character of honor and honesty in the East; and it is impossible for an Oriental bishop to reconcile with that character the recent events in Palestine, when compared with the professions made at the establishment of the Jerusalem bishopric. I suppose that no individual has done so much as myself to convince the Eastern prelates that those professions were sincere. A large number of the letters were sent to me for circulation, and I distributed them among the patriarchs and bishops, Greek, Armenian, and Syrian, in different parts of the empire. I am responsible for having done much to create an impression which the course of the Jerusalem mission, for the last two years, has been steadily falsifying. I owe it to my sense of rectitude and truth to declare that, so far as my own part and lot in the Anglican communion are concerned, I do not sanction that falsification.

As all the representations which I have ever made respecting the English Church have proceeded from authentic and (so far as could be without act of synod,) authoritative information from England, I have thought it natural and right to join with my English brethren in any action which they might think fit to take upon the subject. The "memorial" presented what seemed to me a fitting opportunity, and I accordingly availed myself of it, by authorizing my signature to the paper, in my letter to you of November 22. Immediately after the transmission of that letter, however, I received information of the action of the four metropolitans of England and Ireland. I at once saw that the matter would be involved in discussions among yourselves, in which it might seem inappropriate for an American bishop to interfere; and although the declaration of the metropolitans might not of necessity prevent me from joining in a protest by English Churchmen, since the occasion of my acting at all arises, in great part, from my having made representations to the Eastern Church which were based up the repeated declaration of a former Primate of England, yet, as I wish simply to perform my own duty in the matter, and can do it by a private communication to the Patriarch of Constantinople and other Eastern patriarchs and bishops, I prefer this mode to one which, since the declaration of the metropolitans, would mingle my name in discussions in which I have no intention or wish to bear a part. Hence my letter to you of November 29, in which I withdrew my name from the memorial. I purpose now to communicate directly with the Oriental prelates; and I am happy in believing that this will not be less effectual towards the great end in view than would be my signature to the memorial.

I am, Rev. and dear Sir, very faithfully yours,
HORATIO SOUTHGATE.

The Rev. J. M. NEALE.

* * *

MEMORIAL OF GEORGE HERBERT.—In another column will be found a communication setting forth a project for erecting an appropriate ecclesiastical memorial of this model priest. The idea strikes us as every way a most happy one, and not more due to the man than to the Church whose courts are so fragrant with the memory of him. Certainly it is an undertaken which American Churchmen may well contribute to further. For GEORGE HERBERT is a name in which all sincere Churchmen of whatsoever school may unreservedly unite; it is suggestive of nothing but what savours of brotherly concord and mutual sympathy. And indeed all honest Christians of whatsoever style are moved to forget their differences and shake hands together in the remembrance of this saintly pattern. Nay, even men who care little or nothing either for the Church or Christianity are apt to be drawn into loving admiration by his manifold sweet attractions as a poet, a gentleman, and a philanthropist. Thus all find enough in him to make him their own, so that his character, by almost universal suffrage, stands consecrated as a sort of heavenly benediction to our race. Of course we will gladly do anything in our power to further the suggestion of our correspondent. Perhaps we had better not offer any services for working out the desired result. It is not our wish to build on another man's foundation; yet we venture to promise that any contributions entrusted to our hands shall safely, so far as in us lies, find their way to the proper place.

* * *

TRINITY CHURCHYARD.—We are glad to see that the Rev. Mr. WESTON's very able and eloquent Sermon on the "Sanctity of the Grave" has been published in a cheap pamphlet form. The discourse, for its learning, its humanity, its vigour of thought, and force of expression, were well worthy of general circulation at any time; and especially now, in view of the unparalleled desecration to which it refers. There needs constant effort, in these days, to arrest and stay that downward tendency, if we should not rather say, total depravation of moral sentiment, which is leading men to account nothing sacrilegious or profane, which is done to flatter and caress the lust of private wealth and expense. As for this contemplated invasion, not only of the most solemn chartered rights, but also of the sacred peace and honour of the grave, and that, too, in a case involving the greatest possible aggravations of irreligion and inhumanity, we are not aware that its more candid supporters pretend to allege any better principle in justification, than that the interest and convenience of business are to override and supersede all other considerations whatsoever; a principle so utterly abhorrent to every sentiment of piety, and even of a sound and healthy manhood, as to render argument little better than downright insult. Surely a thoughtful man, considering by what steps and methods the foundations of public virtue have so often been sapped, may well turn sad and drooping in view of the boldness with which men have come to avow this principle as their rule of action, as if they regarded it rather as a mere truism, than, what it truly is, a most horrible and monstrous proposition. It looks as if some rabid and furious damnation had quite eaten away the heart of that patriotism whose first and holiest instinct is to stand by the graves of our sires. In contemplating such a state of things, we can almost accuse of feebleness even the superb lines of WORDSWORTH:

"When I have borne in memory what has tamed
Great nations, how ennobling thoughts depart
When men change swords for ledgers, and desert
The student's bower for gold, some fears unnamed
I had, my Country!—am I to be blamed?"

But the passage that has been most in our mind when thinking on this heart-sickening project, is the following sonnet from the same great and good man:

"O Friend! I know not which way I must look
For comfort, being, as I am, opprest,
To think that now our life is only drest
For show; mean handy-work of craftsman, cook,
Or groom!—We must run glittering like a brook
In the open sunshine, or we are unblest:
The wealthiest man among us is the best:
No grandeur now in nature or in book
Delights us. Rapine, avarice, expense,
This is idolatry; and these we adore:
Plain living and high thinking are no more:
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence,
And pure religion breathing household laws."

* * *

A FULL ACCOUNT of the late happy and, we trust, fruitful intercourse between the English and American Churches has been put forth in a pamphlet of 37 large and closely-printed pages, entitled,—"Reception of the Delegates from the Society for the Propagation of the Gospel in Foreign Parts, by the Board of Missions of the Protestant Episcopal Church in the United States of America, and Speeches at the Missionary Meetings in St. Bartholomew's church and church of the Ascension, October 6th, 7th, and 10th." The publication, which was to have been some weeks ago, has been unavoidably delayed by the fire that occurred in the printing establishment of Messrs. PUDNEY & RUSSELL. This should have been stated in our issue of last week, but that, by some mistake, the matter did not reach us in season.

* * *

THOUGHTS ON CURRENT EVENTS.

In our last article we alluded to the clamor which certain English papers had raised against the government for their supposed intention of permitting Convocation to act. Since then, we have learned that Lord ABERDEEN, had declared, in his place in Parliament, that the action should be limited to one day. The readers of *The Churchman* have seen, in another department of the paper, a statement of what was done during that one day. We regard it as the commencement of the most important reform which has yet taken place in the British Constitution. We have no doubt that the committee which has been named will be able to report a reformed constitution for Convocation so manifestly right that no government, and no Parliament, will be able to refuse it its sanction. The emancipation of the Church of England will be the most important event which has occurred in the Church for three centuries.

The withdrawal of the Russian ministers from London and Paris formally advances the European war a stage; but can scarcely be said to make any change in the prospects of that which seemed already inevitable. Prince ALBERT seems to stand fully acquitted of the strange charges brought against him. It appears that he has not intermeddled in foreign affairs at all; has, in military matters, only given general advice to the constitutional authorities without meddling with the delicate matter of patronage. In general business he seems only to have acted as the adviser of the QUEEN in the exercise of the very narrow discretion which the bundle of usages, called the British Constitution, has left to the sovereign. It is said on authority, that he has actually refused the Command in Chief of the army which the Duke of WELLINGTON was anxious he should accept, upon the ground of the very constitutional objections which he is now charged with disregarding.

The history of the husbands of English Queens regnant, is very curious. There have been four such persons. The husband of the first MARY, although independent of that position the most powerful sovereign in Europe, seems to have been regarded as the temporary king of England, but that was before the birth of the present Constitution. WILLIAM of Orange was really a conqueror by the aid of a successful rebellion, and managed to reduce the second MARY, in all but the title, to the condition of a Queen-consort. The husband of Queen ANN was nominally Lord High Admiral of England; but being a weak man, exercised little influence in his office, and none beyond it. The present Prince-consort is the fourth, of whom we do not now desire to say anything more.

We see with pleasure, that Mr. CASS has brought before the Senate a motion on the subject of securing to American citizens in foreign countries the rights of public worship and christian burial. The United States, who have entirely divorced themselves from any religious establishment, and, consequently, allow the utmost toleration to every form of religious truth or error, have a perfect right to demand this concession from all powers whatever. We have no right to intrude our opinions, religious or otherwise, upon subjects of foreign powers; but every power of equal importance with the United States has always demanded, with more or less zeal and success, toleration for its own subjects or citizens, at the hands of those States within whose territories they might choose to reside.

There seems to be more and more reason to apprehend that the question of slavery is about being again brought before the nation; it is, therefore, well enough that those who can look at it calmly and impartially, should bring their ideas before the minds of others. There is no doubt that an immense majority of the people of the United States are honest advocates or honest opponents of slavery; but there is a small and mischievous minority who do not belong to either of those classes.

The honest advocates of slavery may be divided into three classes; political, social, and, strange as it may appear to Northern ears, philanthropists. There are even in the United States men who honestly doubt whether the great mass of the laboring classes are anywhere competent to take a beneficial share in the government of a nation. These men regard slavery as the means of diminishing the number of uneducated men who participate in the government, and thus increasing the might and influence of the educated. They value it as affording a safe opportunity of permitting political equality among white men. We do not agree with these men, but we believe them to be honest. They are the political advocates of slavery.

There are also men who believe that the best social arrangement for a community, is that which places at its head a class of educated and intelligent men of leisure, not involved in the trammels of a profession. There are, no doubt, advantages in such an arrangement, as there are in that of a more perfect equality among the members of society. We do not pretend to decide in which of these systems the advantages preponderate. But the social advocates of slavery have decided in favor of the former, and see in slavery the only means of carrying out their favorite idea.

The philanthropic advocates of slavery look on the existence of the black race among us as a fact involving a problem not easily solved. It is certain that the members of that race have not the capacity of taking care of themselves, because of the want of foresight. Under this want, they labor in common with their brethren at the North, and a large portion of the whole laboring class everywhere. The want of foresight arises from the want of hope. Men who do not perceive that they have a capacity of improving their condition, naturally become thoughtless; this fact accounts for the phenomenon in all the cases to which we have alluded. In the case of slaves, there is an additional cause; it is that they have no fear of want. The master supplies to them not only the place of the employer, but the skilful agent in disposing of the means allotted for their subsistence. Moreover, he stands in the position of a Life Insurance Company to provide the slave with an annuity for his old age, and provision for his children after his death. It seems by no means clear that the interest of the slave would be promoted by taking away this manifest alleviation of the evils of his condition, and giving him instead a nominal freedom which he knows not how to use. We believe that in most cases these offices are not discharged as they ought to be; but notwithstanding that, we believe that in the existing state of things they are of great value to the slave.

Besides these three classes of honest advocates of slavery, there is a fourth, who, although honest in the vulgar sense of the term, as honest as most free traders and most tariff men, are not honest in the highest sense of the word. They are advocates of slavery, because their own personal interests are bound up in the institution. There is a fifth class, who may be regarded as positively dishonest. These are the lower class of whites, who are animated with positive hatred and jealousy towards the negro.

The honest opponents of slavery may also be divided into three classes, the political, and philanthropic, and economical. The first are those who, accepting as a truth the proposition of the Declaration of Independence, that all men are born free and equal, are anxious to bring about practically that which they believe to be true in theory. The second are those who, believing all the tales which are told about the evils of slavery, the cruelties and immoralities which are said to be inseparably connected with it, not unnaturally regard it as an enormous evil, which ought instantly to be abated at any cost and by any means. The third are those pure political economists, who, having ascertained that the labor of a free man will produce more wealth than that of a slave, are for making all men free, without enquiring what is to become of the quondam slave. There is also a class of dishonest opponents of slavery. It is composed of those trading philanthropists who derive their subsistence or their position in society from their exertions against slavery.

The question of the extension of slavery is not precisely the same as that of slavery itself; it has another and purely political aspect; it affects the balance of power in the United States. This fact gives rise to another class of dishonest disputants on the subject—both advocates and opponents. These are the host of unprincipled office-seekers, who are struggling for bread at the expense of the people of this country. These are the men, who, by playing on the passions of their honest neighbours, have again brought into life this half-dead controversy, which is the greatest evil this country has to fear. They take their sides as they desire to conciliate the South, where slavery is popular, or the North, where it is unpopular. It is a remarkable fact that those who live with an institution or a man discover the good qualities of such institution or man, become accustomed to the evil, and see how one class counterbalances the other. Those who know nothing of a man, but by his public conduct, or an institution, but by public report, have not that advantage. Their view is always one-sided, and, as in most men and most human institutions the evil preponderates over the good, a distant view is, unless under peculiar circumstances, an unfavorable and a bitter one. We think this truth, as well as others which we have uttered in this article, well worthy of the consideration of the honest men of both parties. H. D. E.

Baltimore, Feb. 25, 1854.

* * *

For The Churchman.

Riverside, Feb. 21, 1854.

MY DEAR MR. EDITOR: I received by the last steamer, a letter from the excellent Sub-Dean of Sarum, the Rev. D. I. EYRE, from which I hasten to lay some extracts before your readers, in the hope that the proposition there made will be responded to in a manner worthy of the relations which bind the two Churches together. Various circumstances have allied to repress the exhibition of the true Catholic spirit, which really does prevail, and we should be ready, whenever an opportunity offers, to foster the feelings of Christian love and brotherhood in the faith, which, thank GOD, animate many hearts on both sides of the Atlantic. In the little church at Ambleside, there has been placed a window with this inscription, "In memoriam GULIELMI WORDSWORTH, P. C. Amatores, et Amici, partim Angli, et partim Anglo-Americani." As we have made WORDSWORTH and KEBLE ours, so have we made GEORGE HERBERT; and I cannot but hope that in the new church at Bemerton also, the opportunity will be embraced of showing our oneness in the faith. But to the extracts, which will speak better for themselves than I can speak for them. "I enclose one paper which I think will interest your father and many in the United States. The proposed memorial to GEORGE HERBERT is not yet determined on, and it will be difficult to decide whether the present church shall be restored or another built. At present, I understand, the idea is to preserve the present church. It ought to be a gem, if a new church is built." I will give the extract from the newspaper in full. "A preliminary meeting was held at the residence of the incumbent of Bemerton, on Friday last, for the purpose of considering the propriety of erecting a church in memory of the author of the 'Temple' and 'The Priest to the Temple.' As the meeting was of a quasi private character, it is unnecessary to do more than mention that a strong feeling was expressed in favour of the project, and that it was believed that the Universities, the Clergy and Laity generally, and the admirers of GEORGE HERBERT's writings in the United States, would freely contribute to such an object. Among our trans-Atlantic kindred, with whom old English literature is more popular than it is at home, the 'Country Parson' of Bemerton is a great favourite. The Countess D'OSSOLI (neé MARGARET FULLER) has made him the subject of one of her happiest essays, and the thoughtful character of his writings soothes and charms the leisure hours of many of those whose daily life is spent in a fever of excitement. . . . If we may be allowed to offer a suggestion to those who have taken the initiative in this laudable proceeding, it would be to recommend them to invite a special subscription for a memorial window to that original thinker, poet, and essayist, JOHN NORRIS, whose defense of the Christian religion, and meditations upon man, are imbued with pious and elevated feelings, expressed in earnest and weighty language. It does not often fall to the lot of one village, to have two such rectors as NORRIS and HERBERT, and any memorial, which is intended to perpetuate the memory of the one, may well include some recognition of the piety and genius of the other." Another extract says that the Rt. Hon. SYDNEY HERBERT has given £150; the Earl of PEMBROKE, his brother, £100; and the Countess of PEMBROKE, his mother, £100; and other subscriptions in like liberality, showing that the appeal to us is made, much less for the money, which in large quantities we want for Church purposes in our own land, than as a recognition that the Country Parson is ours as much as theirs, for we kneel at the same Altar, use the same prayers, hymn the same chants, and are partakers with him in all the blessed privileges of the Church Catholic on earth.

I will only add that Bemerton is about a mile from the Cathedral town of Salisbury, and is one of the loveliest places, even in England.

I shall send whatever sums of money may be addressed to me for the purpose, about Easter, with a list of the donors. The sums will be acknowledged in the Church papers as they come to hand.

I am, my dear Mr. Editor, very truly yours,
GEORGE HOBART DOANE,
Burlington, New Jersey.

For The Churchman.

TRINITY CHURCHYARD.

Oh, ye call'd human! leave the dead
Still to their rest in that cold bed!
Av'rice! ah! stay thy grasping hand,
Nor bring disgrace upon the land.
Toil for wealth the livelong day,
And fret in care the night away—
But—sacrilegious! pause! reflect!
The *ashes of the dead* respect!
Heap gold in mountains, if ye list;
From robbing graves for gain desist!

Beneath that holy temple's holy shade,
Thousands of human forms are laid—
Long since committed, "dust to dust,"
With solemn words of hope and trust.
Methinks those trees that, waving fair,
Breathe coolness on the summer air,
Whisper a lesson ye should heed,
To stay you from the heartless deed;
Telling you with each leafy tongue,
That from *the dead* their verdure sprung.

With arms outspread above their sleep,
Their "mem'ry green" they strive to keep.
And, as their bloom and freshness shed
Revive the weary, aching head,
So to the soiled and dusty heart,
Wearing out life in Mammon's mart,
Remembrance of the lov'd, the lost,
Who rest beneath—a myriad host—
Must come with holy might to quell
The power of ev'ry worldly spell.

'T is good that as you pass along—
Oh! rushing, busy, worldly throng!—
The warning stone should meet the eye,
That says so plain, "you too must die!"
And when, too high, too low, your strain,
This key note may retune again.
Oh! ye who would the city save,
Remove not hence one single grave;
If ye are Christian, leave the dead
Still to their rest in that cold bed!

* * *

For The Churchman.

DEAD MAN'S LANE.

Come dig up the bones,
And lay down the stones,
To make here a street for your carts:
"The dead tell no tales,"
Turn them out and make sales'
Of the dust of the Patriot's hearts.

The golden age has come again,
No man would be a poor man;
Come then and dig your fathers up.
Who says so? Who?

A BOOR-MAN.

Another Argument for Convocation.

The *Clerical Journal*, in noticing two pamphlets recently published, furnishes the following brief and comprehensive account of their subject matter. As it touches the question of the Royal Supremacy, and of the rights and dignity of Convocation, it will be read with some interest:

On the 20th of June last year, being a Sunday, and the anniversary of the Queen's accession, the Rev. THEOPHILUS JONES, Curate of Bideford, omitted to read the "Form of Prayer with Thanksgiving," appointed to be used on that day "in all churches and chapels within this realm." On the following day, Mr. J. G. MAXWELL, mayor of the borough, wrote to Mr. JONES, to inquire on behalf of himself and his fellow-parishioners the reason of such omission. Mr. JONES in his reply informed the mayor that, both at his ordination, and when licensed to the curacy of Bideford, he "solemnly engaged to administer the rites of the Church in the way laid down in the Book of the Common Prayer, 'to use the form in the said book prescribed in public prayer and administration of the sacraments, and *none other*.'" Such also he states to be the law of the land, as set forth in the Act of Uniformity. For the Accession Service, which he acknowledges to be "a beautiful and impressive one," he can find no authority except a little note at the end of it, which directs that it shall be "forthwith printed and published and *annexed* to the Book of Common Prayer, &c., by Her Majesty's command," and signed "RUSSELL, PEEL, or GRAHAM, as the case may be." Such an order, however, he conceives can have no effect, since it belongs to the Church alone in Convocation assembled, and not to Kings or Prime Ministers, "to decree rites and ceremonies," &c. "And this," says the writer, "is not a mere theory, but has always been acted upon. The Church has from time to time made several reviews of the Prayer-Book, and drawn up the several services, and the State has then added the civil sanction to what the Church has done." Such is the substance of Mr. JONES' reply to Mr. MAXWELL. The mayor briefly acknowledged, with thanks, the curate's explicit and straightforward answer to his letter, and then disappeared from the controversy. Upon this, however, the matter is taken up by *Woolmer's Gazette*, which comments with some severity upon Mr. JONES' explanation of his conduct, and inquires—"If these State services, and this Royal proclamation, were so totally unlawful, how did they get stitched into the Prayer-Book at all?" This gives Mr. JONES an opportunity of explaining his views more at length, which he gladly avails himself of. Then comes another article in *Woolmer*, and another letter from the curate, which is followed by a third article and a third letter, which last was not inserted in the *Gazette*. The curate was evidently too strong for the newspaper, as appears from the way in which the editor dismisses the subject: "No arguments, however plain, will convince him; and therefore we shall best consult the comfort of our readers, by not allowing the discussion to trespass further upon their patience."

* * *

OUR CORRESPONDENT, "Oleaginous Sharp Sting," will please accept our thanks for his very clever and spirited communication. He will have seen, before this reaches him, that we have already given to Mr. TYNG's "oblatrant and furibund" sermon more notice than it is worth. We think our readers will be more pleased and edified by other matter, than conferring upon Mr. TYNG that pitiful notoriety for which he shows so morbid a craving. We shall hope, therefore, to stand excused.

* * *

CLERICAL CHANGES.

The Rev. JOHN PHILSON, having recently become Chaplain and Prosessor of Greek in the College of St. Andrew, Jackson, Miss., requests that letters and papers be sent to his address accordingly.

An Offering where it will do good.

MR. EDITOR: Will you please give the following note, lately received by me, a conspicuous place in *The Churchman*. It came from an unknown friend, whose heart and hand are evidently open to our good work. The letter is post-marked "Lancaster, Penn."

"A friend of the Episcopal Church encloses Twenty Dollars to assist in the erection of a contemplated church (as stated in Dr. MUHLENBERG's valuable paper) in the neighborhood of Williamsburgh, Long Island, with the best wishes of the donor."

Such free-will offerings are both acceptable to GOD and encouraging to man. What servant of GOD, who under discouraging circumstances has labored faithfully to plant a branch of the Church of CHRIST in a destitute field, does not know the strengthening, the animating influence of such a gift? He feels assured that he has the sympathy and the prayers of the donor. To this friend of the Episcopal Church, I return my warmest thanks.

ALVAH GUION, Missionary and Agent.

N. B. Further aid towards the erection of a plain church at this important Missionary Station, is greatly needed, and will be thankfully received by the Rev. ALVAH GUION, Williamsburgh, L. I.

Trinity Parish.—LENT SERVICES,—In addition to the usual Sunday services at 10½ A. M. and 3½ P. M.:

TRINITY CHURCH: *Daily*, 9 A. M. and 3 P. M.
ST. PAUL'S CHAPEL: *Sunday evening*, 7½; Lecture.
Wednesday, 11 A. M.; Lecture: and 4 P. M.
Friday, 11 A. M.; Lecture: and 4 P. M.
ST. JOHN'S CHAPEL: *Daily*, 10 A. M.

A Confirmation will be held for the parish in St. Paul's Chapel on the Thursday before Easter at 11 A. M.

Queens County Clerical Convocation.—The regular meeting will be held in Grace church, Jamaica, on Wednesday and Thursday, the 8th and 9th of March. The Clergy of Suffolk county are invited to unite in the services.

Feb. 24, 1854. W. H. MOORE, Sec'y.

Collections for Domestic Missions.—The collections in St. Paul's and St. John's chapels for this object, postponed last Sunday in consequence of the storm, will take place in both chapels next Sunday morning.

St. Stephen's church, the Rev. Dr. PRICE, rector.—The Apostolic rite of Confirmation will be administered in this church by the Rt. Rev. Bishop WAINWRIGHT on Sunday March 5. Service at 10½.

Grace church, Williamsburgh.—Providence permitting, the Rt. Rev. Bishop WAINWRIGHT will preach in the house No. 243 Lorimer street (the present place of worship of this new parish) on the fourth night in Lent. Service to commence at 7 o'clock. Collection to be added to the fund for erecting a church.

The Rev. Thomas Towell will preach in St. John the Evangelist's Free church, Bleecker street, corner of Morton, next Sunday evening, March 5th, at 7½ o'clock.

Sunday evening collections are devoted to the fund for erecting a Free Church edifice.

LITERATURE.

The United States Grinnell Expedition in Search of Sir John Franklin. A Personal Narrative, by Elisha Kent Kane, M.D., U. S. N. Harpers.

The general results of the Grinnell Expedition of 1850–51, are widely known to the community. It is by the publication of this book that its peculiar character becomes appreciated, and that degree and kind of sympathy extended to it, which will make of its deeds of daring and adventure household words. Dr. Kane is just the man, for this time of day, to describe the perils and wonders of an Arctic Expedition. His style is brief and energetic, impatient of that slowly moving narrative or weak repetition which would be fatal to an account, of necessity burdened with some uniformity of matter, after the many previous records of similar journeys. A dull man would become doubly or trebly or infinitely dull in proportion to the increase of latitude as he approached the north pole. It is an object of fearful contemplation,—a barren mind concentrating its gloom and inefficiency upon itself, as it is deprived even of daylight, and darkens in the confined cabin of a small imprisoned ice-cramped vessel, through an Arctic winter. Dr. Kane is altogether of another stamp. We know not what he might be writing from Paris or the Tropics, but in Baffin's Bay and Wellington Channel he is always keen and animated. The frost seems to crystallize his style. His sentences are crisp, and his chapters short, as if touched by the atmosphere about him:—and there is probably more of fact than of fancy in the notion, for his memoranda and journals were mostly written at a freezing temperature,—a condition of things which might abbreviate the prolixity of a modern novel writer, or the longwindedness of a member of Congress. We once heard of a gentleman who retired into the country to edit a political newspaper, for the sake of acquiring fluency of expression, and expanding his style; we would suggest a voyage and journal in the latitude of seventy-five, for the contrary effect, to all persons afflicted with verbal plethora.

But Dr. Kane has even a shorter method than crisp curt expression, for conveying his observations to the public. His pencil, on almost every leaf of his five hundred page volume, speaks as eloquently as his pen. The artist, and the quick intelligent man of science, admirably second one another. No one will regret, after the impressions of the sharp ready insight of the author, from this volume, that Dr. Kane is now entrusted with the new expedition, which we trust is as safely pursued, —it cannot be more gallantly, than that which he here makes us acquainted with.

The *Advance* and *Rescue*, the two small brigs, numbering together two hundred and thirty-five tons, with a joint crew of thirty-three persons, and respectively commanded by Lieut. De Haven and acting-master Griffin, left the harbour of New York on May 22d, 1850. The vessels had been prepared and equipped by the liberality of Mr. Henry Grinnell, and were officered by the Government.

Dr. Kane was suddenly caught up by a telegraphic order from Washington, as he was bathing, he tells us, "in the tepid waters of the Gulf of Mexico." In the next seven and a half days he made his thirteen hundred miles overland, and forty hours afterward was out with the squadron on the broad Atlantic, having had a fraction of a day in New York to adjust his northern wardrobe and scientific materials.

In a fortnight, off Newfoundland, the first iceberg was seen, "an oblong cake, and about twice as large as Girard College. It reminded me of a great marble monolith, only awaiting the chisel to stand out in peristyle and pediment, a floating Parthenon." As Davis' Straits was approached pieces of the drift-wood were encountered, which a reflex current, bending from its great southwesterly course, carries providentially up the side of Greenland, and parallel with the descending sweep of the northern current. This floating timber, coming from the forests of Siberia, is thus strangely borne ten degrees of latitude upward, to supply the wants of the frozen Esquimaux. By the 17th of June the sole Arctic day had commenced, and the compass was read through the twenty-four hours without being lighted. In the Bay of Disco, Dr. Kane first saw the kayack of the Greenlander, the nautilus-looking boat, of which he remarks, "even for a careful observer, it was hard to say where the boat ended, or the man commenced; the rider seeming one with his frail craft, an amphibious realization of the centaur, or a practical improvement upon the merman." Of this ingenious craft, we have afterwards careful drawings and measurements. This was at the entrance of Baffin's Bay, where, at Lievely, there is a Danish inspector of the Fur trade, who rules over seals and Esquimaux, the representative of the Royal Greenland Company. Here the expedition got an outfit of furs, and Dr. Kane, always an indefatigable naturalist, made the acquaintance of the condensed miniature vegetation of the Arctic turf, for botanizing is one of the amusements of the polar circles, where innocent quiet Gilbert White, of Selborne, might have luxuriated. You see the world here in a nutshell; birches, willows, heaths, whortleberries, six species of flowering plants, within an area of a foot. "It reminded me of Humboldt's covering with his cloak the vegetation of four continents." A delicate visiting place for the fairy elves of Titania's court.

> On old Hyems' chin, and icy crown,
> An odourous chaplet of sweet summer buds
> Is, as in mockery, set.

It was now July, and the expedition was tugging up Baffin's Bay, between the great central ice-field, which Parry once so boldly and successfully crossed, and the coast of Greenland. The sailing in this particular channel, though slow, had its agreeable alleviations. The sea-swell was checked by the ice, and the ship floated along a tranquil lake. The journey was entertained by a brilliant effect of refraction, which quite overturns the sobriety of the Doctor's Diary: there were to be seen in the sky, "rusty, Egyptian, rubbish-clogged propyla, and hypœthral courts—some tapering and columnar, like Palmyra and Baalbec—some with architrave and portico, like Telmessus or Athens, or else vague and grotto-like, such as dreamy memories recalled of Ellora and Carli." No trouble as yet from ice, though they had reached Uppernavik, in the latitude of seventy-two. An attempt to cross the middle pack, brought them in contact with it. Henceforth we have ice in every shape and form, of every thickness and consistency, spongy and cellular, crisp and granular, young ice and old ice, fast ice and loose ice, in pellicles and pebbles, sledges and pancakes; hummocking, which is thrusting itself up in great overlapping ridges; in pack and drift; in floes or fields on the water; in glaciers on the land; and high over all, resplendent in the enormous berg. Two hundred and ten of these monsters, one morning, formed an entire circular mountain chain. Baffin's Bay is the great home for them, just as you go to Brazil for diamonds, or Ceylon for pearls. Sir John Ross saw one there three hundred and twenty-five feet in height by twelve hundred feet long, and De Haven met with them probably as large. One which they measured, would have weighed sixty-one millions of tons.

The hummocking process is vividly described by Dr. Kane—

> Upon regaining the deck with Mr. Lovell's prize, a bear, we were struck with the indications of a brooding wind outside. The ice was closing in every direction; and our master, Mr. Murdaugh, had no alternative but to tie up and await events. The *Rescue* did the same some three hundred yards to the southward.
>
> By 5 A. M. a projecting edge of the outside floe came into contact with our own, at a point midway between the two vessels. This assailing floe was three feet eight inches thick, perhaps a mile in diameter, and moving at the rate of a knot an hour. Its weight was some two or three millions of tons. So irresistible was its momentum, that as it impinged against the solid margin of the land ice, there was no recoil, no interruption to its progress. The elastic material corrugated before the enormous pressure; then cracked, then crumbled, and at last rose, the lesser over the greater, sliding up in great inclined planes: and these again, breaking by their weight and their continued impulse, toppled over in long lines of fragmentary ice. This imposing process of dynamics is called "Hummocking." Its most striking feature was its unswerving, unchecked continuousness. The mere commotion was hardly proportioned either to the intensity of the force or the tremendous effects which it produced. Tables of white marble were thrust into the air, as if by invisible machinery. First an inclined face would rise, say ten feet; then you would hear a grinding tooth-pulling *crunch:* it has cracked at its base, and a second is sliding up upon it. Over this, again, comes a third; and hereupon the first breaks down, carrying with it the second; and just as you are expecting to see the whole pile disappear, up comes a fourth, larger than any of the rest, and converts all its predecessors into a chaotic mass of crushed marble. Now the fragments thus comminuted are about the size of an old-fashioned Conestoga wagon, and the line thus eating its way is several hundred yards long.
>
> The action now began to near our brig, which now, fast by a heavy cable, stood bows on, awaiting the onset. It was an uncomfortable time for us, as we momentarily expected it to "nip" her sides, or bear her down with the pressure. But thanks to the inverted wedge action of her bows, she shot out like a squeezed watermelon-seed, snapping her hawser like pack-thread, and backing into wider quarters. The *Rescue* was borne almost to her beam ends, but eventually rose from the ice. The rudders of both brigs were unshipped.

Entangled or imbedded in one of the packs, the whole crew plants anchors, cuts, bores, warps, heaves—everything in the way of tugging, carving, and struggling. Sometimes the vessel is caught and shelved, which in Arctic phraseology,—which has added more than one word to the dictionary,—is called "nipped." In that predicament a current or wind will extricate the ship, cleaving a way through the groaning masses. While waiting for this contingency, you may go about on the ice making the acquaintance of the polar bear, seeing how human a seal looks throwing up his head from the water, and occasionally taking a cold bath as you drop through in a spongy place. The effect of a hawser and windlass upon these closed up bulks of ice, is extraordinary. At times hundreds of thousands of tons are so nicely-poised that the ship heaves heavily through them. It is nevertheless a slow affair to get across the pack to Lancaster Sound. Short work journalizing—"July 14–15, the American Expedition advances half a ship's length." Melville Bay, still on the coast of Greenland, is reached by the 28th,—and a race with an iceberg, which is graphically narrated:—

> In the so-called night, "all hands" were turned to, and the old system of warping was renewed. The unyielding ice made it a slow process, but enough was gained to give us an entrance to some clear water, about a mile in apparent length. While we were warping, one of these current-driven bergs kept us constant company, and at one time it was a regular race between us, for the narrow passage we were striving to reach would have been completely barricaded if our icy opponent had got ahead.
>
> This exciting race, against wind and drift, and with the *Rescue* in tow, was at its height when we reached a point where, by warping around our opponent, we might be able to make sail. Three active men were instantly dispatched to prepare the warps. One took charge of the hawser, and another of the iron crow or chisel, which is used to cut the hole; the third, a brawny seaman, named Costa, was in the act of lifting the anchor and driving it by main force into the solid ice, when, with a roar like near thunder, a crack ran across the berg, and almost instantly a segment about twice the size of our ship was severed from the rest. One man remained oscillating on the principal mass; a second escaped by jumping to the back ropes and chain shrouds of the bowsprit; but poor Costa! anchor and all, disappeared in the chasm! By a merciful Godsend, the sunken fragment had broken off so cleanly that, when it rose, it scraped against the fractured surface, and brought up its living freight along with it. Scared half to death, he was caught by the captain as he passed the jib-boom, and brought safe on board. This incident, coming thus early in our cruise, was a useful warning.

About this time the birds were taking their flight from their pastures in the undisturbed summer of Melville Island, the auk, a fat partridge-sized creature, flying in vast numbers. Sir John Franklin,—it is almost the last item we have of him,—salted down a two years' provision of them. A bear is killed, and Dr. Kane, with an unhesitating devotion to science, eats freely of his liver, though Scoresby tells of its poisoning sailors. The Doctor was none the worse for it, and his experience added a frequent dish to the winter breakfast table. Indeed, he gets to be quite a bon vivant in the pursuit of knowledge:

> We are living luxuriously. Yesterday our French cook, Henri, gave us a salmi of Auks, worthy of the *Trois Freres;* and to-day I enjoyed an Arctic imitation of a trussed partridge. Bear is strong, very strong, and withal most capricious meat; you cannot tell where to find him. One day he is quite beefy and bearable; another, hircuic, hippuric, and damnable. As a part of my Polar practice, I make it a point—albeit I esteem a discriminating palate—to eat of everything; and in the course of my culinary experience, I have already managed to convert several outcast eatables to good palatable food. Seal is not fishy, but *sealy;* and with a little patience and a good deal of *sauce piquante*, is very excellent diet. The mollemoke is the hardest to manage; the infiltration of fatty matter is rather alarming. But I give my method, for future *maitres d' hotels* who may task themselves in these regions. Cut off his breast; fling everything else to his fellows, who are waiting for him outside; rub with soda; wash out the soap thus freely made; parboil and pickle. The bird is, after all, not so detestable, early in the season. At the Hudson Bay's settlements they preserve him in salt. Sea-gull is worthy of all honourable mention. The *filet* of a large ivory one is a morceau between a spring chicken and our own unsurpassed canvass back. As to these little Guillemots or Auks (*Uria alle, or alke*), *quocunque nomine gaudent*, like all birds feeding on crustaceal life, they are very red in meat, juicy, fat, delicate, and flavorsome—something between a blue wing and a Delaware rail; in a word, the perfection of good eating.

August is advancing, and the Expedition is getting tired of the midnight sun. You do not know when to go to sleep, have no rest forced upon you, and sigh for darkness and regular bed-time; but it will be worse when it is all dark, and there are the mid-day stars.

Lancaster Sound, at last, and a meeting with the *Felix*, one of the English exploring vessels, under the command of old Sir John Ross, "a square-built man, apparently very little stricken in years, scarred from head to foot with the wounds of four engagements, now on his third Polar voyage, having in one of them wintered four years in Arctic snows."

We are now at Beechey Island, surveying the melancholy graves of Sir John Franklin's sailors, and reconnoitering the bits of iron, old stockings, scraps of paper, an old key, empty meat cans, and other frippery, worthless everywhere else, but priceless to the heroic travellers in the search for the missing old navigator. The date on a tombstone, April 3, 1846, is the last we have heard, thus far, of the *Erebus* and *Terror*, which left England in 1845. The *Rescue* shared with the British vessels of Capt. Ommanney, in these discoveries.

This is at the mouth of Wellington Channel, ascending which, the Expedition made, on the 22d of September, 1850, its notable discoveries, which have given to the map the names of Maury Channel, Grinnell Land, and Mount Franklin. The English Expeditions subsequently passed these points, but the right of baptism belongs to De Haven. We regret to learn from Dr. Kane's narrative, as well as from the recent anniversary address before the American Geographical Society, by Lieut. Maury, that this priority has not been duly acknowledged in the British Admiralty Maps:—though this, with other unsettled questions between the countries, is in process of adjustment. The Admiralty calls Grinnell Land, Albert Land. It happened that the American Expedition was forcibly driven up the channel by the ice, without intention of proceeding in that direction. "I should be sorry," writes Dr. Kane, with courtesy, but with decision, "to withdraw from the extreme charts of northern discovery any memorial, even an indirect one, of that Lady Sovereign, whose noble-spirited subjects we met in Lancaster Sound. It was only by accident that we preceded them, under the guidance of causes that can assert for us little honour, since they were beyond our control, and we should have been glad to escape them. But we *did* precede them; and the most northern land on the meridian of 94 degrees west, must retain, therefore, the honoured name which it received from the American commander." The English explanation of the discovery of our countryman, is that it was Baillie Hamilton Island which was seen by the *Advance*. But this appears an entirely gratuitous supposition, substituting land to the west for land which was seen in the northeast. Then as to the priority of discovery, Dr. Kane shows that the English vessel alleged to have seen the land a month earlier, in August, was at the date given a hundred miles away, and quite out of any sight of it. Indeed, the evidence on this point is so clear, that the London *Athenæum*, a well-informed journal on Arctic matters, deliberately yields the claim. After acknowledging Dr. Kane's "very temperate argument," it proceeds:—"We must say, after a very careful perusal of Dr. Kane's case, we are of opinion that what the American Expedition saw was not Baillie Hamilton Island, which is some 60 minutes west of the land claimed as their discovery, but that, assuming their chronometers to have been accurate, which we are told was the fact, they were the first to discover what we have since called 'Prince Albert Land'."

Having now followed the Expedition to its utmost point, we have its Winter perils and hazardous return to encounter, through which we propose to see the reader to the end, in another paper.

NEW EDITIONS OF ENGLISH CLASSICS.

The revival of the Classic Authors of England is one of the most noticeable facts in the book productiveness of the present year. Edition upon edition crowds upon us on all sides, from the cheap railway copy at a shilling to the luxurious library octavo in small-pica and ample margin. Rival publishers employ rival editors, who zealously glean and re-glean the field for the last vestige of biographical fact left by their predecessors; old texts and old copies are taken from the dusty shelves and collated, and happy is the annotator, who can treat his reader to a bit of variorum intelligence at the foot of the page.

To enumerate some of the most important of these publishing enterprises. There is Murray, prominent with a prospectus of *British Classics*, to be issued at an early day in such goodly productions as, the works of Joseph Addison, with a life and notes by the Rev. Whitwell Elwin, the new editor of the *Quarterly Review*, of whose critical judgment we presume we have a specimen in the article on Gray, in the current number of that periodical; the works of Alexander Pope, edited by the Hon. John Wilson Croker, of literary Boswellian memory, who has associated with him Peter Cunningham, age and infirmities having fallen upon the old *Quarterly* controversialist, who writes, in a note to Lord John Russell, growing out of the Moore editorship, that "he is now in his seventy-fourth year, and in a probably advanced stage of a mortal disease"; the works of Dryden and Swift, based on the editions of Sir Walter Scott; Gibbon, with the notes of Milman and Guizot, and additions by William Smith, the ancient classical commentator. These are all to come. An instalment is now ready in the first volume of a new issue of Goldsmith by Peter Cunningham, which, oddly enough, is to give us, for the first time, a collection of the author's writings as he left them in his own revised editions. The letters are to be introduced very properly as part of his works, and we are promised, with some other new matters, a "long and hitherto-unpublished poem." A literary question has already arisen, as to the editor's use of notes by previous annotators. He takes them as so much raw material, adopts, modifies or rejects, and throws what he uses of them in with his own matter, without giving any other authority. Goldsmith, could he come to earth again, would be amused by the squabbles of rival editors over his works. Prior is the most obstreperous of them. He did get together a great deal of new material in 1837, and, a dull man himself, enjoyed a reflected glory from the brilliant author whom he had appeared in company with, till John Forster of the *Examiner*, a far more spirited and philosophic writer, threw the facts into another and more taking form in his 'Biography' of 18—; hardly had Forster begun to reap his laurels, when Washington Irving popularized *him*, and now Cunningham succeeds to the literary estate, of course liable to be dispossessed by any man who can search more industriously or to better purpose than himself. His method of using facts discovered by other people, is open to discussion. On the one side, every original investigator is entitled to some recognition; on the other, it is not to be expected that a great author's works are to be burdened forever with the names of successive generations of small editors. The newspaper practice of the day, may throw some light upon the affair; credit is due and given to original thought and a new line of investigation, but the ordinary classes of facts once reported, are considered common property.

Mr. Bohn, not to be outdone in any form of library publication, in addition to the series of that kind which he has already in progress, puts forward his "British Classics," commencing with Gibbon and Bishop Hurd's edition of Addison. The style is not so elegant as Murray's, but it is still very neat and convenient, and the price is less.

Nichol of Edinburgh publishes a series of British Poets, of which Milton, Thomson, Herbert, Young, Goldsmith, Collins, and T. Warton have appeared. The volumes are full-sized octavos, on excellent paper, and with large type; convenient for the hand, and an ornament to the library. The Rev. George Gilfillan is the editor, whose "sketchifications," as we have seen them called, abound in the literature of the day. He is a lively, vigourous writer, and if he would only say half what he does, would be at once sound and agreeable, but he is apt to set down anything which comes in his head for an illustration, so that he confuses the reader, and provokes by his bad taste where he might very readily please. Perhaps his faults of style are more glaring by the side of the classic compositions to which they are prefixed. These editions are re-issued, in the English paper and binding, by the Messrs. Appleton, and are sold at the exceedingly low price of one dollar per volume—decidedly the cheapest books of the day. It is a luxury, by gaslight or candlelight, to let the eye rest upon their ample page with the well-imprinted pica.

Another series of the Poets is issued by Parker & Son, the English publishers, under the editorship of Robert Bell, an accomplished and thoroughly-trained writer, who has been long connected with the press and the book-making of London. His first volume is Dryden, in the life prefixed to which, he has a successful tilt with Macaulay, who had thrown aspersions upon "glorious John," for changing his religion in consequence of a pension from James II. Mr. Bell produces an Exchequer warrant for the payment of the pension two years before, in the reign of Charles. Mr. Bell's second volume includes the Poems of the Earl of Surrey, Lord Buckhurst, and some early miscellanies. His editorial style is good, being neat and philosophical, and his literary diligence exemplary. The series is in monthly volumes, at 2s. 6d. each.

Still another, which has some claims upon the attention of Churchmen, being conducted by the Rev. Robert Aris Willmott, who has done so much, in his Life of Jeremy Taylor and other publications, to illustrate English Church literature. He has written a life of Herbert, prefixed to an edition of his Poems published by Routledge, who promises us, among other desirable works, gleanings from the Lyrical Poetry of the seventeenth century.

Nathaniel Cooke, in his *National Illustrated Library* and *Universal Library*, is continually producing choice English standard books. In the former he has given an excellent edition of Boswell's Johnson, and is now completing rapidly a series of Pope, which includes the Translations from Homer, in addition to the usual collection. These volumes are edited with great knowledge and spirit by Robert Carruthers, and one of them contains a life of the poet, written very picturesquely and with some new information. The wood cut illustrations are abundant and well chosen, particularly those of portraits and places,—the sentimental ones we like less. The volume of the Dunciad has portraits of the victims, which justifies what Swift told the author, that he was only handing those fellows down to immortality. The Canterbury Tales by Geoffrey Chaucer, in the *Universal Library*, is not only the cheapest, but one of the most carefully edited editions issued, of a book always to be read with increased delight. The ordinary text of Chaucer is that of Tyrwhitt, published about 1775. It is made up by a collation of MS. with early-printed copies, which appeared, not only long after the author's death, but also long after the language in which he wrote had undergone important changes. The present editor, Mr. Thomas Wright, one of the most celebrated archæologists of the day, has pursued a different and more exact course, by closely adhering to an old MS. copy, No. 7334 of the Harleian Collection, written soon after the poet's death. The text is copiously illustrated with explanatory foot-notes, and followed by a glossary.

We have not yet enumerated all the new editions of the English classics. In this country, we have Little & Brown's elegant reprint of Pickering's choice Aldine Poets, such copies of particular authors as Appleton's sumptuous *Spectator;* Putnam's *Goldsmith* and *Addison*.

In the cheap form, but still highly attractive, we have Montgomery's *Illustrated Literature*, not confined to English authors altogether, for it includes popular translations from the continent, as Silvio Pellico's *Prisoner of Austria*, Dumas' *Mary Queen of Scots*, but with the earnest of such productions as *Gulliver* and Mrs. Inchbald's *Simple Story*, we may look for many good English books to gratify and improve the popular taste—which has been overfed with pictures of cruelty and vulgar sentimentality. These publications are sold at a very low price, and the illustrations are original and highly dramatic.

The Roman Catholic Magazine, *The Metropolitan*, published at Baltimore, has passed with the new volume into the editorial charge of J. V. Huntington, by which it gains much in its literary character. Among other things it has embroidered on its cover a Latin motto, *Literis, religioni, patriæ, ecclesiæ, Maga, devota.* An introductory, calculating the prospects of the work, estimates the number of Roman Catholics in the country at three millions, a calculation which seems in another paragraph to be not fully determined:

> We have alluded to the numbers of the Catholic body, a matter in regard to which there may be an honest difference of opinion. But whether there are two, three, or five millions of Catholics, or only one (which is indeed absurd to say), certain other facts in regard to us are patent. It is certain that there are now forty-one episcopal and archiepiscopal sees, and two apostolic vicariates, in the United States, where forty years ago there was but one diocese; that there are now seven ecclesiastical provinces, where 40 years ago there was but one; that we have now over sixteen hundred clergymen, serving two thousand five hundred churches and stations; that there are forty-two, or rather forty-three religious orders and congregations of men and women, and upwards of two hundred convents, monasteries, asylums, colleges, &c., in which their members are distributed; that there are twenty-nine theological seminaries and twenty-six colleges, of which twenty are incorporated, and three enjoy the title of *universities*.

In the Record of Events, we find this explanation of a religious ceremony which has been the occasion of considerable outcry against Monsignor Bedini, charged with assistance or indifference in the matter of the military execution at Bologna of Ugo Bassi:

> Bassi, morever, was a priest, and as it is usual and regular before the execution of a priest for any civil crime, to degrade him (if really guilty in the eyes of the Church) from the sacred ministry, and as in this ceremony (which is, in fact, merely the formal abandonment of her subject on the part of the Church, who no longer extends over the criminal the ægis of the sacred and inviolable character with which she once invested him)—as in this ceremony there is a pretended action of scraping the thumb and forefinger to remove emblematically the holy oils by which they are consecrated in ordination, it was not unnatural to suppose, by those ignorant of the precise circumstances, that this was done in the case of Bassi. . . . . .
>
> It is almost unnecessary to say, that no such peeling of the skin takes place in the degradation of a priest; that the ceremony of scraping the hand is a mere ceremony, significant, and painful to the moral feelings, doubtless, of the unhappy criminal, but which inflicts no physical suffering whatever; and moreover, which is not extended to the head. But whatever it may be, it never took place at all, as it happens, in the case of Ugo Bassi, who was tried by a court-martial, as a rebel taken in arms, who did not avow his sacerdotal character, and was put to death, without the matter being in any way referred to the ecclesiastical authorities. As for Monsignor Bedini, even if it would have been in his power to arrest the execution (which it was not), he was not aware of it until Bassi was not only dead but buried.

A Touching Instance of Motherly Affection.—Mary, Countess of Orkney, was deaf and dumb, and married in 1753, by signs. She lived with her husband, Murrough, first marquis of Thomond, who was also her first cousin, at his seat, Rostellan, on the harbour of Cork. Shortly after the birth of her first child, the nurse, with considerable astonishment, saw the mother cautiously approach the cradle in which the infant was sleeping, evidently full of some deep design. She having perfectly assured herself that the child really slept, took out a large stone, which she had concealed under her shawl; and to the horror of the nurse—who, like all persons of the lowest order in her country, indeed in most countries, was fully impressed with the idea of the peculiar cunning and malignity of "dumbies"—seized it with an intent to fling it down vehemently. Before the nurse could interpose, the countess had flung the stone—not, however, as the servant had apprehended, at the child, but on the floor; of course it made a great noise. The child immediately awoke and cried. The countess, who had looked with maternal eagerness to the result of her experiment, fell on her knees in a transport of joy. She had discovered that her child possessed a sense that was wanting in herself.—*Anecdotes of the Aristocracy.*

* * *

The Extinct American Race.—Amidst the plains of North America, some powerful nation, which has disappeared, constructed circular, square, and octagonal fortifications; walls, 6000 toises in length; tumuli, from 700 to 800 feet in diameter, and 140 feet in height, sometimes round, sometimes with several stories, and containing thousands of skeletons. These skeletons are the remains of men less slender and more squat than the present inhabitants of those countries. On a vast space of ground at the Lower Orinoco, as well as on the banks of the Casiquiare, and between the sources of the Essequibo and the Rio Branco, there are rocks of granite covered with symbolic figures. These sculptures denote that the extinct generations belonged to nations different from those which now inhabit the same region.—*Humboldt's Travels.*

MISCELLANEOUS CLIPPINGS.

Vegetable Instinct.—If a pan of water be placed within six inches of either side of the stem of a young pumpkin or vegetable marrow, it will, in the course of the night, approach it, and will be found in the morning with one of its leaves floating on the water. This experiment may be continued nightly until the plant begins to fruit. If a prop be placed within six inches of a young convolvulus, or scarlet runner, it will find it, although the prop may be shifted daily. If, after it has twined some distance up the prop, it be unwound, and twined in the opposite direction, it will return to its original position, or die in the attempt; yet notwithstanding, if two of those plants grow near each other, and have no stake around which they can entwine, one of them will alter the direction of its spiral, and they will twine round each other.

Duhamel placed some kidney beans in a cylinder of moist earth; after a short time they commenced to germinate, of course sending the plume upwards to the light, and the root down into the soil. After a few days the cylinder was turned one-fourth round, and again and again this was repeated, until an entire revolution of the cylinder was completed. The beans were then taken out of the earth, and it was found that both the plume and radicle had bent to accommodate themselves to every revolution, and the one in its efforts to ascend perpendicularly, and the other to descend, they had formed a perfect spiral. But although the natural tendency of the roots is downwards, if the soil beneath be dry, and any damp substance be above, the roots will ascend to reach it.

The Mammoth Cave.—That the Mammoth Cave is an antiquity of the world before the Flood—a city of giants which an earthquake swallowed, and which a chance roof of rocks has protected from being effaced by the Deluge, and by the wear of the elements for subsequent ages—is one of the fancies which its strange phenomena force upon the mind. All is so architectural. It is not a vast undergound cavity, raw and dirty, but a succession of halls, domes and corridors, streets, avenues and arches—all underground, but all telling of the design and proportion of a majestic primeval metropolis. It is not a cave, but a city in ruins—a city from which sun, moon, and stars have been taken away—whose day of judgment has come and passed, and over which a new world has been created and grown old. By what admirable laws of unknown architecture those mammoth roofs and ceilings are upheld, is every traveller's wondering question. In some shape or other, I heard each of my companions express this. No modern builder could throw up such high-vaulted arches, and so unaccountably sustain them. And all else is in keeping. The cornices and columns, aisles and galleries, are gigantically proportionate; and as mysteriously upheld. Streets after streets—miles after miles—seem to have been left only half in ruins; and here and there is an effect as if the basements and lower stories were incumbered with fragments and rubbish, leaving you to walk on a level with the capitals and floors once high above the pavement. It might be described as a mammoth Herculaneum, first sepulchred with over-toppling mountains, but swept and choked afterwards by the waters of the deluge, that found their way to its dark streets in their subsiding. What scenery and machinery this will be for the poets of the West, by and by. Their Parnassus is "a house ready furnished."—N. P. Willis.

Numerical Laws of the Sexes.—The last census developes some curious facts. It fixes the numerical law of the sexes thus:

1. There are more males than females born by about 4 per cent.
2. At 20 years of age this preponderance is entirely lost, and there are more females than males.
3. At 40 years, the balance is again the other way, and there are more males than females.
4. At 70, the sexes are about even, and the ultimate age of the human being is reached without any decided advantage to either sex.

Between 70 and a 100 years of age, there are 15,311 more white women then there are males; being more than 5 per cent. of the whole number. Beyond the age of 40 years, the probabilities of longevity are much greater for American women than for men. This contrasts singularly with the fact, that the *physique* relatively of American women is inferior to that of American men. That fact, as is shown, however, tells tremendously on women between the ages of 20 and 40, when their mortality is very great.

The longevity of some women is very extraordinary. There are four hundred and thirty American women above one hundred years of age.

Salt and Snow.—Whenever snow is on the pavement, lock up the salt, or at least do all you can to dissuade folk from "sowing salt" upon the pathway, for this reason—the liquid mixture produced is from 30 to 40 degrees colder than melting ice. In charity to one's neighbors, therefore, we ought not to cause them to walk upon such a dreadfully cold, sloppy, leather-penetrating mixture as we thus make. Cold feet engender half the diseases which flesh is heir to. Can we expect them to be warm after paddling through freezing brine? If you are really well intentioned towards your neighbor, and wish to preserve him an upright man, strew his path with saw-dust, sand, or ashes, and keep your salt in its cellar.

Vegetable Monsters.—Oregon seems to rival even California in the productiveness of its soil, and the mammoth size to which vegetables attain. Mention is made by the papers of a huge cauliflower, raised opposite Portland, weighing forty-five pounds, and the world is challenged to beat it. Mr. Justin Chenoweth writes from the Dalles, that he is growing in his garden a cabbage, which he has carefully measured, and found it to cover a space embraced in a circumference of nearly fourteen feet, being four feet and six inches in diameter. The solid head is twelve inches in diameter. He thinks that the whole would weigh over fifty pounds. The seed which produced this plant was not sown until the 21st of May, and the head will probably attain to sixteen inches in diameter. In the same garden he has grown turnips, many of which weighed ten pounds; and watermelons and tomatoes rivalling, both in size and flavour, the best that he had seen in the Mississippi Valley—all being of the first crop, without ploughing or spading, the planting and tending having been done exclusively with a light Yankee weeding hoe, and a garden rake.

Weather Prophets.—A pleasant anecdote is related of Partridge, who was celebrated for almanac-making about one hundred years since. In travelling on horseback into the country, he stopped for his dinner at an inn, and afterwards called for his horse, that he might reach the next town, where he intended to sleep. As he was about to mount his horse, the hostler said, "If you will take my advice, Sir, you will stay where you are for the night, as you will surely be overtaken by a pelting rain." "Nonsense, nonsense," exclaimed Partridge; "there is a sixpence for you, my honest fellow, and a good afternoon to you." Partridge proceeded on his journey, and, sure enough, he was well drenched in a heavy shower. Partridge was struck by the man's prediction, and being always intent on the interests of his almanac, he rode back on the instant, and was received by the hostler with a broad grin. "Well sir," said he, "you see I was right." "Yes, my lad, you have been so; and I will give you a crown on condition that you tell me how you knew of this rain." "Why, Sir," replied the man, "the truth is, we have an almanac in our house, called 'Partridge's Almanac;' and the fellow is such a notorious liar, that whenever he promises us a fine day, we always know that it will be the direct contrary. Now, your honour, this day, the 21st of June, is put down in our almanac in-doors, as 'settled fine weather,—no rain.' I looked at that before I brought your honour's horse out, and so I was enabled to put you on your guard."

Wild Race of a Locomotive.—In the *Cincinnati Commercial* we find an account of a somewhat singular collision on the Miami road, at Milford. The engine of a freight train ran into the rear car of a passenger train, which was standing still at the depot. The *Commercial* says:

"When Mr. Watt, engineer of the mail train, heard the crash of the collision, he supposed his own train would be driven over him, and, with his assistants, sprang off. The furnace had just been crammed with wood, and there was a full head of steam on. The force of the blow uncoupled the locomotive and tender from the baggage car, at the same instant *jerking the lever and throwing the throttle valve wide open!* Away sped the locomotive like an arrow, or, if we might so say, like a fiat of Omnipotence, sweeping down the track at seventy miles an hour!! God help any hapless train met or overtaken—help the city, but full fourteen miles below, for that distance will be devoured in fifteen minutes!!

> Harness me down with your iron bands!
> Be sure of your curb and rein;
> For I scorn the strength of your puny hands,
> As the tempest scorns the chain.

The escaped engine came howling by Plainville—visible for an instant to the appalled villagers—switched off into the double track, as lightning from one steel rod to another divergent, and thundered on to the city whose spires might now have been seen from the iron disc of this fiery comet—but there was none to see, for rider, or driver, or living human soul, had the engine none. On, straight on, to the city! the city!!

Haply the furnace door flew open, the draught ceased, and a little way above the upper engine-house, on a heavy up-grade, the locomotive's breath was spent; it came to a dead stand, and stood there, silent and cold, forming as much a part of the still wintry landscape as the whitened rock and shrouded trees on the hillside above."

Anecdote of Dr. Hopkins.—A good story is told illustrating President Hopkin's mode of college management. It seems that on one occasion there had been a good deal of noise in one of the college buildings by the blowing of tin horns, which it was deemed advisable should be stopped. A direct edict to that effect would probably have done little good. The Doctor knew it, and had recourse to a speech. "I have noticed, young gentlemen," said he, "that in one of the college buildings there has of late been a good deal of noise and *tooting* of horns. Now I do not know that in the abstract there is any wrong in blowing a tin horn—but in this case it is rather annoying to persons of delicate nerves, and is apt to prejudice those passing by against the state of discipline in the college. Now, as I said, there is no particular crime in blowing horns—but neither is there any particular merit in it; it does not prove anything as to a man's ability. Any body can toot, toot, after a little practice. Indeed, I recollect a number of my fellow students, when I was in college, used to be continually tooting, and one thing I have noticed about them, and that is, that *those same men have been tooting ever since.*" It is said tooting went out of date in Williams College about that time.—*Berkshire Eagle.*

An Old-Fashioned Marriage Portion.—Captain John Hull, who was one of the first founders of the Old South church, Boston, Captain of the Ancient and Honourable Artillery, a Representative of the town, and in 1680, an Assistant, was a man of wealth. A daughter of his was married to Major Samuel Sewall. As usual in those days, the father was expected to give his daughter a marriage portion. So father Hull, after his daughter was completely, and richly too, dressed and prepared for the ceremony, caused her to be put into one side of a large pair of scales, in the presence of her friends, and then piled on dollars and crowns, and other silver money, until they weighed her down. Report says she was a plump, hearty girl. This must have been a fat marriage portion in those days.

SCHOOLS.

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:

The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A M., St. John's College, Oxford, "

The Hon. Pierre Soule, U S. Minister, at Madrid; the Hon. Wm. Ferrett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. feb18-6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's Holy Apostles, Calvary, Ascension, St Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.

REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }

The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N.Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16-1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

PROFESSIONAL CARD.—Mrs. EDWARD LODER, of the Royal Academy of Music, Professor of Italian and English Singing, &c., No. 10 Carroll-place, Bleecker-street. Mrs. E. LODER'S system of teaching, tested by thirteen years' successful practice in New York, insures a rapid and perfect development of the voice, purity of style, and brilliancy of execution. For terms, &c., apply personally or by letter, at No. 10 Carroll-place, between the hours of 12 and 2. m4-4t

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:

Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Night-caps
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.

JOSEPH BATTIN, 288 Greenwich street,
sept10-tf between Warren and Chambers streets.

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, DRESS TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)

FRED'K A. GUNN. [sept17-1y] JAMES R. QUIN.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

LIFE AND FIRE INSURANCE.

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 53 Fulton street, corner of Cliff.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff,
W. H. Goodwin,
Amos Howes,
D. W. Ingersoll,
T. W. Bayaud,
Francis H. Abbot,
Lewis Roberts,
Joel Seymour,
Charles J. Fox,
Edward H. Tracy,
Philip W. Engs,
Peter Balen,
William Depew,
J. H. Drake,
J. E. Southworth,
Danford Knowlton,
George A. Fellows,
William S. Corwin,
Chas. T. Goodwin,
George M. Lewis,
Arnold A. Lewis,
Gilbert Potter jr.
William M. Price,
Henry Adams,
N. E. James,
Charles Pitt,
Samuel R. Kelley,
Daniel Chauncey,
S. D. C. VanBokkelen,
Perry G. Gardiner,
Sylvester M. Beard,
John A. Davenport,
James D. Sparkman,
E. Darwin Litchfield,
Thomas H. Cheever,
A. Sidney Baxter,
Josiah M. Fiske,
B. H. Howell,
James Stuart.

ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,
Wm. H. De Groot,
James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. Van Beuren,
George J. Byrd,
William West,
Alph. Underhill,
Benj. W. Benson.
Wm. D. Andrews,
Eben'r Collamore,
James Litton,
Thomas McElrath,
James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Albert Journeay jr.,
Addington Reed,
J. Edgar,
Seely Brown,
Thomas Keech,
R. A. Tooker,
John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper.

[f4-1y] WILLIAM P. LYON, Secretary.

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	$300,128 02
Total		$400,128 02
DISBURSEMENTS.		
Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 93	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	$153,595 89
Total		$246,532 13
ASSETS.		
Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of thecurrent annual premiums. A. A. ALVORD, President.
N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

January 1st, 1854, **CAPITAL (drawing Interest) $1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 25	238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.			
Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45	1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

---

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

NINTH ANNUAL REPORT of the New York Life Insurance Company.

Amount of Assets January 1, 1853		$636,678 92
Amount of Premiums received during the year ending January 1, 1854	$332,814 79	
" Int-rest received " "	33,025 24	
" Interest accrued " "	18,657 97	
" Endowment Account " "	60 40	
		384 558 40
		$1,021,237 32
DISBURSEMENTS.		
Amount paid for Losses by Death	$131,960 02	
" paid for Interest on Dividends, Re-insurances, &c.	12,542 30	
" of Cancelled Notes and Return Premiums on Cancelled Policies	9,931 94	
" paid for Taxes	5,540 56	
" paid Account of Annuity Fund	400 00	
	160,374 82	
EXPENSES, VIZ:		
Amount paid for Salaries, Fees to Physicians and Trustees, Clerk hire, &c.	13,718 81	
" paid for Advertising, Printing, Stationery, Office Rent, Law Expenses, &c.	3,341 32	
" paid for Commissions, Medical Examinations, Postages, Advertising, Exchanges, &c.	29,757 42	
		207,192 37
		$814 044 95
ASSETS.		
Cash on hand	$29,778 53	
Invested in New York State Securities	212,967 50	
Bonds and Mortgages	223,458 57	
Quarterly and Semi-annual Premiums due subsequent to 1st January	10,589 26	
Interest accrued up to 1st January	18,657 97	
Notes received for 40 per cent. of Premiums on Life Policies, bearing interest	305,822 72	
Premiums on Policies in hands of Agents	12,750 40	
		$814,044 95

The Board of Trustees have declared a Scrip Dividend of Thirty per cent. on Policies for the whole term of Life which have run Twelve Months, and Six per cent. Interest on former Dividends payable in cash. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
New York, February 1, 1854. feb11-6t

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1854.
President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853-4.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Hackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

MISCELLANEOUS.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparalleled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape. Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28-6m

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c.

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants, and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15-6m

THE BRYAN GALLERY OF CHRISTIAN ART.—A collection, the most complete ever made by one person, of AUTHENTIC Pictures by Guido de Sienna (A. D. 1221), Cimabue, Giotto, Memmi, Perugino, Leonardo da Vinci, Raphael, Correggio, Titian, Domenichino, Salvator Rosa, Velasquez, Murillo, Rubens, Van Dyck, Teniers, Lely, Rembrandt, Ostade, Ruysdael, Poussin, Claude Lorraine, Sir Joshua Reynolds, Hogarth, West, Greuze, and Horace Vernet. No. 843 Broadway.
Admission 25 cents. f11-4t

SALAMANDER SAFES.—The name of SALAMANDER was first applied to WILDER'S Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,
135, 137, and 139 Water, cor. of Pine streets.

N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f18-4m

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.

1853	125,000 feet.
1854	105,400 feet.
Decrease	19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.

1853	108,400 feet.
1854	90,600 feet.
Decrease	17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

"This certifies that Mr. JOHN S. D'ORSAY has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.

WM. WATSON, }
JAS. VAN NAMEE, } Committee.
Albany, October 1853. M. MERRILL, *Builder*, }

"I cheerfully concur in the above statement.—S. PARKS. Pastor."

All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19-1y

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.

N. B. Clergymen and their families supplied at a discount. o15-6m

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f.8-1y

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. TENNICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15-6m 93 Maiden Lane.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar5-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 14-1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Forte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.

ap23-tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

CLOCKS, Etc.

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY-Glasses, EYE Glasses, and OPERA-Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15-6m

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19-6m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1-1y

PIANOS AND MUSIC.

MELODEONS.—Goodman & Baldwin's New Invention.—Patent ORGAN-MELODEONS.—The Organ-Melodeon, with TWO BANKS OF KEYS, (the only thing of the kind in the country,) having two stops, coupler, swell-draw, stops, &c.; a sweet and powerful instrument, pronounced by organists to be superior for churches or organ practice to the medium-sized organ; tuned the equal temperament. Price, $200.

Also, S. D. & H. W. Smith's, and common Melodeons, of all styles and prices. Being exclusive agent for these instruments, orders are solicited. The usual discount made to the trade, and 12½ per cent. discount to clergymen purchasing for their own or the use of their churches. HORACE WATERS, 333 Broadway, N. Y.

P. S.—These Melodeons are the same as sold by E. G. Bradbury.
mar19-1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage.

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4-6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO., 411 Broadway, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Rail roads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand.

Address, ANDREW MENEELEY'S SONS,
Mar 5-1y. West Troy, N. Y.

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

MARRIED,

In Berne, Albany county, by the Rev. ROBERT WASHBON, E. PERCIVAL HARMAN, of Oswego, to S. AUGUSTA, daughter of GEORGE COOK, Esq.

DIED,

In this city on the 13th inst., Miss JANE BOYD, of Belfast, Ireland, in the 17th year of her age.

This interesting young lady came to this city some seven months ago, in the pursuit of health, and to complete her education. She was suffering from a painful disease, which it was hoped would yield to skilful medical treatment. Yet notwithstanding every effort to save, she gradually sank under her malady. But she died in trusting faith and confidence of a blessed immortality beyond the grave.

She was an Episcopalian, and under the spiritual charge of the Rev. Mr. HOUGHTON, from whom she received the sacrament a few days previous to her departure. The writer of this sketch was privileged to be almost constantly with her during the latter part of her illness, and will ever regard, with tender interest, the remembrance of this lovely flowret blossom of earthly mould, placed for a brief space in her keeping—there bathed by the dews of divine love, and thence transplanted by her heavenly FATHER to bloom and expand in His garden in heaven. C. B. M.

On Wednesday morning, March 1st, after a short illness, EMILY R. WHITTINGHAM, daughter of RICHARD WHITTINGHAM.

In the city of New York, on the 31st of January, in the 21st year of his age, CHARLES U. EOFF, youngest son of Dr. JOHN EOFF, of Wheeling, Va.

This amiable and promising young man was a student of Columbia College, and by his application to study and gentlemanly deportment had secured the affectionate approbation and regard of all the faculty. The intelligence of his demise was unexpected, and fell with stunning influence upon his immediate family, and his large circle of warmly attached friends. CHARLES was a young man whose character was calculated to engage the affectionate regards of all who knew him. Endowed with a large share of genius and talent, possessed of a high and manly sense of honor, united to a frank and loving spirit, he won the hearts of all with whom he came in contact; and his friends looked forward with confidence to the period when he would take his place among men, and fully redeem in the battle of life the promise of his golden youth. But "in the midst of life we are in death." He has fallen with the bright hopes of youth about him. He has been released from the toils of life ere they had borne his spirit earthward. The cold frost of death has fallen upon the young flower ere its petals were all unfolded, or its fragrance scented the breeze.

But they who loved him "weep not as those without hope;" they feel assured that "it is well with the child" of so many prayers; "made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of Heaven," in holy Baptism—nurtured in the ways of the Holy Catholic Church, and purposing at an early day to renew his vows to GOD, in the Apostolic rite of Confirmation: from which he had been alone deterred by that sense of unworthiness, and distrust of self which is so common an attendant upon the buddings of Divine Grace in the heart of the young believer: they entertain no doubt but that, washed in the most precious blood of CHRIST, he reposes in the place of "the faithful departed"—waiting the final consummation of bliss in both body and soul. And we know that when the Master comes, "they that sleep in JESUS will GOD bring with Him." In this blessed hope we can commit our loved ones to the tomb, and joyfully await the period of reunion, when a blood-washed Church, redeemed and sanctified through the "WORD MADE FLESH," shall come forth, fashioned "like unto His glorious body," and so be forever with the LORD "Amen." "Come, Lord JESUS, and come quickly."

CLERGY of the PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. George, 61 Tenth street.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., Eighty-sixth street, near Hurl Gate.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 22 East Thirty-eighth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Embury, Rev. Edmund, 34 Harrison street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Gardiner, Rev. Charles H., 64 West Thirty-second street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 46 Laight street, St. John's square.
Hopkins, Rev. John H. Jr., office of *Church Journal*, and 307 West Twenty-first street.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., office of *Church Journal*, 16 John street, and 129 West Twenty-fifth street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d-ave.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 243 Spring street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, B.D., Rev. Milo, 307 West Twenty-first street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Nichols, Rev. George W., 176 Second avenue.
Nichols, Rev. Samuel, 176 Second avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peck, Rev. Edward M., General Theological Seminary.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Sleight, Rev. George N., 42 Tenth-avenue, near 14th-street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street,
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Ryerson street, near Fulton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Sanford, Rev. David P.
Schroeder, D.D., Rev. John F., }
Schroeder, Rev. John F. Jun., } 73 Henry street.
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 54 Pacific street.
Walker, Rev. Robert J., Cumberland street, near DeKalb avenue.
Webbe, Rev. William T., 172 Sands street, and 49 Chambers-st., N.Y.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., Hoboken.
Gries, Rev. William R., Bergen.
Hanson, Rev. John H., 21 Irving Place, Garden street, Hoboken.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

NOTICES.

☞ **All Notices must be handed in to the Office before 11 o'clock on Wednesday morning, to insure an insertion.**

The Brotherhood of the Protestant Episcopal Church of Brooklyn.—A stated meeting of the above Society will be held in the Marble Buildings, corner of Court and Joralemon streets (entrance in Joralemon street), on Tuesday evening next, March 7, at 8 o'clock. CHAS. S. STONE, Recording Secretary pro tem.

Series of Sermons in St. Stephen's Church, corner of Broome and Chrystie streets; the Rev. Dr. PRICE, rector.—The 4th Sermon will be preached by the Rev. Dr. HIGBEE, on Sunday evening, March 5. Services to commence at 7½ o'clock.

The Rev. Edwin Harwood, rector of the church of the Incarnation, will preach in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, March 5. Service to commence at 7½ o'clock.

New York Ecclesiological Society.—The regular monthly meeting of the Executive Committee will be held at No. 8 Columbia College on Monday evening, March 6th at 7½ o'clock P. M.
E. M. PECKE, Rec. Sec'y.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

March 5, First Sunday in Lent, A. M. at St. Stephen's, New York; P. M. 3½ o'clock, at the church of the Nativity, New York; evening 7½ o'clock, at St. Mark's, Williamsburgh.
" 6, Monday, P. M. 7½ o'clock, at the Ascension, Bushwick.
" 7, Tuesday, do. do. do. Greenpoint.
" 8, Wednesday, Ember, P. M. 7½ o'clock, at St. Mary's, Brooklyn.
" 9, Thursday, do. at the Messiah, do.
" 10, Friday, Ember, do. at Calvary, do.
" 11, Saturday, Ember, do. at St. Thomas', do.
March 12, Second Sunday in Lent, A. M. at St. Paul's, New York, Ordination; P. M. 4 o'clock, at St. Luke's, Brooklyn; evening, 7½ o'clock, at Grace church Brooklyn Heights.
" 13, Monday, P. M. 7½ o'clock, at St. Paul's, South Brooklyn.
" 14, Tuesday, do. at Christ church, Brooklyn.
" 15, Wednesday, do. at the Holy Trinity, do.
" 16, Thursday, do. at St. John's, do.
" 17, Friday, do. at St. Mark's, do.
" 18, Saturday, do. at St Peter's, do.
March 19, Third Sunday in Lent, A. M. at St. John's, New York; P. M. 4 o'clock, at St. Michael's, Brooklyn; evening, 7½ o'clock, at St. Ann's, Brooklyn.
" 20, Monday, P. M. 7½ o'clock, at the Ascension, South Brooklyn.
" 21, Tuesday, A. M. at St. John's, Fort Hamilton; P. M. at St. Paul's, Flatbush.
" 23, Thursday, Greenbush, Rensselaer county.
" 24, Friday, at Grace church, Albany.
" 25, Saturday, Annunciation of the Blessed Virgin Mary, at Trinity, Albany.
March 26, Fourth Sunday in Lent, A. M. at St. Peter's, Albany; P. M. at the Holy Innocents, Albany; evening, at St. Paul's, Albany.
" 27, Monday, P. M. at Christ church, Hampton, Washington county.
" 28, Tuesday, A. M. at Trinity, Granville; P. M. at Trinity, Scaghticoke.
" 29, Wednesday, P. M. at St. Mark's, Hoosick Falls.
" 30, Thursday, A. M. at Grace, Waterford; P. M. at Trinity, Lansingburg.
" 31, Friday, A. M. at St. John's, Cohoes; P. M. at Trinity, West Troy.
April 1, Saturday, A. M. at St. John's, Stillwater; P. M. at St. Luke's, Mechanicsville.
April 2, Fifth Sunday in Lent, A. M. at the Holy Cross, Troy; P. M. at Christ church, Troy; evening, at St. Paul's, Troy.
" 3, Monday, at St. George's, Schenectady.
" 4, Tuesday, A. M. at Calvary, Burnt Hills; P. M. at St. Paul's, Charlton; evening, at Christ church, Ballston Spa.
" 5, Wednesday, at Bethesda, Saratoga Springs.
" 6, Thursday, A. M. at the Messiah, Glen's Falls; P. M. at Zion, Sandy Hill; evening, at St. James', Fort Edward.
April 9, Sunday before Easter, A. M. at St. Esprit, New York; P. M. at St. George's, Stuyvesant Square, New York; evening, at St. Philip's, New York.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Convocation of Hartford county, Rev. S. Benedict, Secretary, $10; St. Paul's, Windsor, Vt., Rev. Wm. R. Johnson $5; St. Mary's, North Castle, Rev. I. Leander Townsend $3; Mrs. Henry Laight $5; Gordon W. Burnham $2; Mrs. H. S. Craig $2; Peter D. Collins $2; C M T, by Stanford & Swords, donation $1; Grace, Cherry Valley, Rev. J. Dowdney, $3 42; church of Holy Trinity, Brooklyn, Rev. Wm. H. Lewis, D. D., $56 83; Christ church Missionary Society, A. H. Coffin, Treas., $9; St. Paul's, Brookfield, Conn., Rev. H. D. Noble, $5; New congregation, Orange, New Jersey, Rev. J. D. Berry, D. D., $4—$108 25.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
20 John street.
Feb. 28, 1854.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:

St. Ann's, Brooklyn, collection $189 86; Mrs. Cornell and daughter (to be added to collection at St. Ann's) $12; All Saints, New York, collection $75; John H. Swift, donation $5; D D, don. $2 50; C M T, don. $1; Hector Morrison, annual '52 & '53 $2; Mrs. W. J Cornell, an. '53 $3.

Annual subscriptions for 1853 at $2: Henry W. Ford, F. Hazelton, Hosea Webster, Worthington Romaine, Henry Trowbridge, H. G. Nichols, N. M. Stratton, Mrs. Pierrepont, R. Henry Goff, 9 at $2, $18.

Annual subscriptions for 1853 at $5: J. Reese, P. R. Kearney, Henry Anstice, T. W. Ogden, Walter Roome, James S. Aspinwall, Wm. F. E. Siffkin, Mrs. Sarah Cornell, 8 at $5, $40.

Annual subscriptions, January 1854, at $5: John H. Swift, L. M. Hoffman, Mrs. L. M. Hoffman, Wm. O. Hoffman, Mrs. De Rham, J. P. Giraud Foster, E. B. Sutton, Capt. H. W. Ogden, Joseph Foulke, C. L. Perkins, Henry Eyre, Samuel Nicholson, Mrs. J. Rogers, John P. Hamilton, P. S. Van Rensselaer, W. E. Chisolm, Dr. Benj. Ogden, Mrs. Chas. King, J. C. Stevens, Robert B. Minturn, George A. Jarvis, George D. Morgan, M. W. Hamilton, George C. Collins, C. N. S. Rowland, P. C. Van Shaick, B. B. Sherman, James Warren, James R Warren, J. C. Warren, Geo. T. Strong, George P. Rogers, J. T. Irving, W. S. Wilson, Samuel Davis, Mrs. Charles Minton, 37 at $5, $185. Total $533 36.

Also from Executor of Capt. Samuel M. Thompson, deceased, $2400.
E. M. DUNCAN, Treasurer, 114 Wall street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

E R U, donation $10; Mrs. A. Sus, don. $3; Rev. James Abercrombie, Cape Vincent, don. $1; Mrs. Boudinot $2; Mrs. Henry Laight $5; church of the Holy Comforter, Rev. D. V. M. Johnson, $5—$26.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
20 John street.
Feb. 28, 1854.

General Protestant Episcopal Sunday School Union and Church Book Society.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

Christmas offerings, Trinity, Portsmouth, Va., Rev. J. H. Wingfield, rector, $7; Miss Yeates, Lancaster, Pa., $5; church of the Advent, Boston, Mass., Rt. Rev. Horatio Southgate, D.D., $10; Trinity, Philadelphia, Rev. John Coleman, D.D., rector, "Towards supplying missionary stations at the west with Sunday School Libraries," $30; the Ladies of the Parish Sewing Circle of Christ church, Watertown, Ct., to constitute their pastor, Rev. H. H. Reid, life member, $30.

Annual subscriptions of $1 each: Rev. Joshua Weaver; Rev. R. Riley; T. W. Ogden; Mrs. Everinghim; Clarence A. Blake; Elizabeth Matilda Blake; Rev. J. A. Robertson, D. D.; Rev. A. D Traver; Miss Virginia Blake; $9. Total contributions $91.

JOHN W. MITCHELL, Treasurer.
Depository 20 John street, New York, Feb. 27, 1854.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

Christ, Hudson, Rev. Wm. Watson, $9; St. Mary's, Castleton, New York, Rev. Z. P. Parker, $25; Christ, Cooperstown, Rev. S. H. Battin, $4; Grace, Cherry Valley, Rev. John Dowdney, $2 60; total $40 60.
C. N. S. ROWLAND, Treasurer, 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

R. H. C. (enclosed in note), $5; Grace, Cherry Valley, Rev. John Dowdney, $2 57; St. George's, Flushing, Rev. J. C. Smith, $61 89; ch. of Redeemer, N. Y., Rev. W. J. Frost, $5 25; total $74 71.
C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Church of the Good Shepherd (embracing the Five Points). Received thro' Messrs. Stanford & Swords, $1 and a bundle from a lady. Also $5 from Scotia. Thro' the Rev. B. C. C. Parker, $1 50 from a lady. Many thanks on behalf of the destitute.
R. HOYT.

The Poor. The Rector of the church of the Holy Evangelists thankfully acknowledges the receipt of the following donations for the poor:

M R $5; blank $1; W $3; per Messrs. S. & S. from H L $40.

Further donations are respectively solicited, and may be left with Messrs. Stanford & Swords, 137 Broadway, or with the subscriber.
BENJAMIN EVANS, 172 Broome street.

The subscriber most gratefully acknowledges the generous response, from christian hearts, which has been made to his communication in the *Churchman* and *Protestant Churchman* of the 4th inst., for assistance for the poor of seamen's families, and especially for the widow and five orphans of a worthy seaman whom he recently buried. It will be gratifying to the generous donors to be informed that the immediate wants of the latter have been amply supplied, and a fund left at interest, to be applied for their benefit.

He has received, in a most kind manner, from the hands of Stanford & Swords: From F S H $5; cash $5; cash $1; R V $3; E H P $5; Edward S. Jaffrey $10; R. W. Jaffrew $10; J R $5; W A, of St. Ann's $5; C S $2; H H E $10; for deserving poor, C L S $50; S $2: for poor, A $10; charitable purposes, Mrs Col. Fish $10; Mrs. McCloud $10; T M B $3; T W R $2; cash $1; H D K $2; for poor, H D K $1; free will offering, V D B $5; an English widow $5; R V $3; N $10; J. Smith $10; Hawkhurst $5; little boy, son of J H $10; C E B $10; lady of ch. of Ascension $1; a young lady $3; Alpha Phi $5; Widow's mite $2 50; Scotia $5; Scotia, the poor $5.

He has also received by mail, penny post, and by private hands, at his house, 114 East Broadway, since his appeal of the 4th: By Thos. Messinger, from Capt. Wm. Furber $10; Rolan Sanford $5; W. H. Messenger $5; Mr. Mellen $5; Thos. Messinger $25; letter from Sing Sing $5; letter from Catskill $2; C $3; cash $1; M J C $3; Hosea Webster $10; a letter from Brattleboro, from a minister of the Prot. Epis. Ch. $5; G. N. Titus Esq. $5; letter from Madison, N. J., A. M. Treadwell $25; M L S $5, and a bundle of clothing; M P $5; letter, post mark illegible, cash $1; a very aged widow, Morton village $2; by hands of Dr. Cutler, from Mrs. Pierrpont $5; Anna Tredwell $1 08; Cornelia Tredwell $1 08; M R $5; in letter of Rev. James D. McCabe, Wheeling, Va., from his parishioner, Wm. Tallent Esq. $5; M. M., daughter of a sea captain $5; Rev. Samuel Cox, Manhasset, L. I. $2.

The subscriber has received for the widow and five orphans, besides the above, from J. Wight $5; W. H. Seymore $5; a lady $10; a lady $10; by hands of a lady in 5th avenue. R. B. Mischech $25; Mr. Parkin $5; Mrs. L. Hoffman $10; cash $5; H R $1. Also collected by Mr. Geo. S. Parker, at Mrs. Vandervoorst's boarding-house, besides his own contribution $10—$40. All sums specifically contributed to Mrs. G. and her five orphan children, have been kept separate from those for the poor of seamen's families generally.

Sickness has delayed this acknowledgement.
B. C. C. PARKER, minister in charge of the Floating church of our Saviour, 114 East Broadway, N. Y.
New York, Feb. 20, 1854.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

By S. & S., from E A J $5. From a friend, a bundle of clothing.

Thus far there has been no diminution in the number of the sick and destitute who require aid. More new cases of peculiar interest, and great distress, have recently been visited, than at any time before during the Winter.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second av.

The Rev. J. Lloyd Breck, for the Ojibwa Mission, thankfully acknowledges the receipt of a package of Tracts, entitled "Ewh Ahzhedayahtikoo-Ahnuhmeahwin," being a translation into Ojibwa, by the Rev. Frederick A. O'Meara, M.D., in charge of the Ojibwa Mission, Manitouline Isles, Lake Huron, of Tract No. 95 of the Protestant Episcopal Tract Society, New York; an offering of the Sunday School of St. John's church, Clifton, Staten Island, N.Y., Rev. R. M. Abercrombie, rector.

Also $25 from D. A. Cushman, New York; $29 from Sunday school of Christ church, Poughkeepsie, New York, per Rev. S. Buel, rector; $25, a thank offering of a parishioner, per Rev. Homer Wheaton.
Ojibwa Mission House, Minnesota.
Feb. 7, 1854.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*

Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y **No. 21 Park Place, and 18 Murray street.**

UNDER-GARMENTS, GLOVES, HOSIERY, &c.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

THE NEW STORE.—BETTS, KELLHER & BETTS, have opened their new store, No. 507 Broadway (St. Nicholas Hotel), with an entire new stock of CARPETS, of every description.

Purchasers are invited to call and examine their new patterns of ROYAL WILTON and FRENCH VELVET CARPETS, being the most splendid ever offered in this city—all of which will be furnished at the lowest market price.

Their stock of ENGLISH FLOOR OIL CLOTHS is very large and select, and well seasoned.
BETTS, KELLEHER & BETTS,
507 Broadway.

P. S. Our old store, 292 Broadway, will be kept open for the present to dispose of the Stock, which is selling at very reduced prices. Some real bargains may be had if application is made early. m4-3m

HORACE WATERS' PIANO PORTES.—An instrument manufactured expressly for Mr. W., possessing a power or volume of tone equal to Erard's grand piano, and a melodious continuance of sound nearly equal to the organ; in a word, an instrument he can fully warrant, and sell as low as a piano of as good qualities can be had in the country. To suit some purchasers, monthly payments are taken. HORACE WATERS, 333 Broadway, N. Y.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000**, safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.

DIRECTORS:
Chas. P. Curtis, Sewell Tappan, Thos. A. Dexter,
Chas. Hubbard, Wm. B. Reynolds, A. W. Thaxter, Jr.,
Caleb Reed, Marshall P. Wilder.

BENJ. F. STEVENS, Secretary.
JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.
LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city. m4-eow6m

HALL OF ST. JAMES THE LESS, the Rev. ANTHONY TEN BROECK, M.A., Rector. A school for boys, attached to the Rectory of the church of St. James the Less, Philadelphia Co., Pennsylvania. Terms, $250 per annum, payable semi-annually in advance. The next session will begin on the first of May. Applications for admission of pupils (which should be early), or for further information, to be made to the Rector. If by mail, to the post office address, "Falls of Schuylkill, Phila. Co., Pa." mar4-3m

THE GREAT PIANO AND MUSIC ESTABLISHMENT of HORACE WATERS, 333 Broadway.

PIANOS.—T. GILBERT & Co's celebrated Pianos with Iron frames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.

THE ÆOLIAN PATENT.—T. GILBERT & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house. BOUDOIR PIANOS, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.

MELODEONS.—Goodman & Baldwin's New Invention. Patent ORGAN-MELODEONS. The Organ-Melodeon, with TWO BANKS OF KEYS, (the only thing of the kind in the country,) having two stops, coupler, swell-draw, stops, &c.; a sweet and powerful instrument, pronounced by organists to be superior for churches or organ practice to the medium-sized organ; tuned the equal temperament. Price, $200.

S. D. & H. W. SMITH'S celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.

MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15-tf

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.

N. B. Clergymen and their families supplied at a discount.
oct15-6m J. KELLOGG.

WANTS.

A TEACHER IS WANTED IMMEDIATELY, in St Mary's Parish School for Boys. Excellent advantages would be offered to a Candidate for Holy Orders. An earnest Churchman will find a good field for work. Address the Rev. Wm. Croswell Doane, Burlington, New Jersey. m4-2t

FREE INTELLIGENCE OFFICE, No. 13 8th avenue, S. A. BARBER, Agent.—Ladies and heads of families are informed that they can obtain the best of help at this office, free of expense. ☞ Dont forget the place, No. 13 8th avenue, one door from Troy-street. mar4-1y

A TEACHER IS WANTED for a school connected with Christ church, Newark. A certain salary will be guarantied for the first year; and a thoroughly good teacher may expect a considerable increase afterwards. The schoolhouse is entirely new, and very pleasantly situated. Communications may be had personally, or by paid letter, with me.
ROB. T. S. LOWELL, M. A.,
Rector of Christ church.
f25-4t

A YOUNG LADY, the Daughter of a Clergyman of the Church, will be free to accept a situation in March next, as Governess in an Episcopalian family. She has been educated at Burlington, N. J., and is competent to undertake the charge of young children. References to eminent clergymen. Address Box 373, Newark, N. J. fe18-4t

AGENCY OFFICE, No. 522 Broadway, (opposite St. Nicholas Hotel). Private Families, Hotels, and Boarding Houses requiring first-class help, such as Porters, Firemen, Coachmen, Barkeepers, Waiters, Bell-boys, Housekeepers, Chambermaids, Seamstresses, Nurses, Cooks, Laundresses, and Girls for general housework. Office Fees moderate. Respectable references given.
THOMAS SPINK, Agent.
N. B. Employers can also get colored help, if required. fe4-3m

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c.
JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

DENTISTS.

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

PUBLICATIONS.

STANDARD TEXT-BOOKS FOR SCHOOLS AND ACADEMIES.—OWEN'S CLASSICAL SERIES, consisting of a GREEK READER; containing selections from various authors, adapted to Sophocles' and Kuhner's Grammar. With Notes and a Lexicon. For the use of Schools and Academies. By JOHN J. OWEN, D. D., Professor of the Greek and Latin languages in the Free Academy of New York city. 1 Vol. 12mo., pp. 334.

This is the best book for beginners in Greek we know of; briefer, more attractive and skilful in its selection than Jacob's, or any of the forms into which that worthy book has been hacked.—*N. Y. Evangelist.*

We are very much pleased with the work, and are convinced that it will be found a most useful auxiliary in the qualification of students for the collegiate stage of education.—*Evangelical Review.*

OWEN'S XENOPHON'S ANABASIS.
OWEN'S HOMER'S ILIAD.
OWEN'S XENOPHON'S CYROPEDIA.
OWEN'S HOMER'S ODYSSEY.
OWEN'S THUCYDIDES.
OWEN'S ACTS OF THE APOSTLES, with a Lexicon.

The publishers of Prof. Owen's Classical Series are happy in stating, that so far as it has come to their knowledge, in every instance where the books have been examined by our Colleges and Academies, they have invariably been adopted. They form, perhaps, one of the completest series for the successful study of the Greek language which can be found in any country.

ROBINSON'S HAHN'S GREEK TESTAMENT. In 1 vol. 12mo.

BARNES' NOTES.
BARNES' NOTES ON ISAIAH, 2 vols.
BARNES' NOTES ON JOB, 2 vols.
BARNES' NOTES ON DANIEL, 1 vol.

FRENCH CLASSICS.
LE BRUN'S TALEMAQUE. A new stereotype edition, well printed on fine paper.
PICCIOLA. Par X. B. Saintine.
CORINNE; ou, L'Italie. Par Mad. de Stael.

Published by LEAVITT & ALLEN,
mar4-2t 27 Dey-street, New York.

NEW BIBLICAL ATLAS AND SCRIPTURE GAZETTEER. 96 pages, stiff paper cover, 80 cents; postage prepaid, 10 cents. Full bound, $1; postage prepaid, 15 cents. It contains the following beautifully engraved maps, with letter-press descriptions:
1. The Ancient World.
2. Countries mentioned in the Bible.
3. Journeyings of the Israelites.
4. Canaan, as divided among the twelve tribes, from the time of Joshua to the accession of David.
5. The Kingdom of Israel in the time of David and Solomon.
6. Palestine: Illustrative of the Period of Christ and His Apostles.
7. The Journeyings of the Apostle Paul, and the Seven Churches of Asia.
8. Jerusalem and its environs.
9. Physical Map of Palestine and adjacent countries.
10 and 11. The Tabernacle; its altars, utensils, and priests.
12. Plan of the Temple.

Accompanying is a full Scripture Gazetteer, locating the towns, cities, mountains, &c., of the Bible; giving the meanings of the names, and referring to the preceding maps on which they are located.
Published by the American Sunday School Union. J. C. MEEKS, Agent, 147 Nassau street. m4-2t

THE NEBRASKA QUESTION.—Now ready, in pamphlet form, price 25 cents, containing:
1. SKETCH OF THE MISSOURI COMPROMISE DEBATE.
2. DANIEL WEBSTER'S LETTER ON THE MISSOURI COMPROMISE.
3. HISTORY OF THE TEXAS ANNEXATION.
4. HISTORY OF THE OREGON ORGANIZATION.
5. HISTORY OF THE COMPROMISES OF 1850.
6. SEWARD'S SPEECH, 11th March, 1850.
7. REPORT OF SENATOR DOUGLAS ON THE NEBRASKA QUESTION.
8. SPEECH OF SENATOR DOUGLAS ON THE SUBJECT.
9. SPEECH OF SENATOR CHASE.
10. SPEECH OF SENATOR SMITH.
11. SPEECH OF SENATOR EVERETT.
12. SPEECH OF SENATOR WADE.
13. SPEECH OF SENATOR BADGER.
14. SPEECH OF SENATOR SEWARD.
15. SPEECH OF SENATOR SUMNER.

The above are sold to purchasers by the quantity at a very liberal discount, and may be procured through any bookseller in the United States.
(m4-2t) J. S. REDFIELD, No. 110 Nassau-st.

A NEW AND POPULAR PIECE OF MUSIC.—"WE MEET AGAIN," song by J. R THOMAS; sung by the Buckleys. Price 25 cents. Just published and for sale by
HORACE WATERS, 333 Broadway.

CHURCHMAN'S MONTHLY MAGAZINE for March.
CONTENTS.
NEW APOSTLES. A FOURFOLD MINISTRY; by "O."
EXPERIENCES OF LIFE, chapter 4; by the Rev. J. J. NICHOLSON.
THE OFFERTORY, or the Two Fifty Dollar Bills; by a Clergyman.
THE CHURCH AND THE POOR; by J. W. L.
THE PROMISED ESTATE. A short tale.
DR. STERLING AND HIS CHOIR; by the Rev. WM. STAUNTON; chapter 5. Early life of James Bullfinch, the Chorister. Genius in the Cradle. Developments and Progress. Predictions. James' early efforts at Composition. His matchless independence and contempt of Grammar. A big Fiddle. James and the Fiddle compose. The process. Improvement. Ambition to overtake the great Masters. An original method of composing. James grows older and wiser.
BIOGRAPHICAL SKETCH OF BISHOP SEABURY, concluded.
EDITOR'S TABLE. On the starving out of Christ's Ministry. Abbott's Egyptian Museum. The aggressiveness of Romanism, and the supineness of Churchmen.
BOOK TABLE. ECCLESIASTICAL INTELLIGENCE. CALENDAR for March.

Terms $2 a year; two or more copies $1.50 each; clubs of 12, $16. The magazine contains 64 pages, is issued monthly, and will have at least six beautiful engravings during the year, of which four will be of the deceased Bishops.

The portrait of Bishop Seabury was published in the January number.

Letters to be addressed to "*The Proprietor of the Churchman's Monthly Magazine, New York.*"

Published for the Proprietor by C. SHEPARD & Co.,
mar4-2t 152 Fulton-street, N. Y.

FINE ARTS.—WILLIAMS, STEVENS & WILLIAMS, Publishers and Printsellers, No. 353 Broadway, have great gratification in being able to announce, for the first time in America, the gratuitous exhibition, from Tuesday, Feb. 28, till Saturday, March 18, in connection with the publication of two important Engravings therefrom, the following chef d'œuvres of their respective artists:

A GLIMPSE AT AN ENGLISH HOMESTEAD; by J. F. Herring Esq. Engraved by George Patterson Esq., in the highest style of mezzotint. As a comparison to Landseer's "Return from Hawking."

CHRIST TEACHING HUMILITY; by Robert Scott Lander, R.S.A. Being engraved by W. T. Davey. Of the same size and in similar style.

Cards of admission will be issued at their desk.

CONDITIONS OF PUBLICATION.

Prints on plain paper	$10
Prints on India paper	15
Proofs on India paper	20
Proofs before letters on India paper	30
Artists' Proof on India paper	40

A liberal discount allowed on orders from the trade. mar4-3t

NEW AND POPULAR MUSIC, just published, and for sale by HORACE WATERS, 333 Broadway, New York.
LET US SPEAK OF A MAN AS WE FIND HIM; words by Jas. Simmonds; music by J. R. Thomas. Dedicated to the Hon. John B. Hale. Sung by the Buckleys with great success. Price 25 cents.
LITTLE EVA POLKA MAZURKA; by Mrs. J. A. Buxton. 25 cents.
ANGEL WHISPERS; by August Gockle. 25 cents.
WE MEET AGAIN; by J. R. Thomas. Sung by the Buckleys. 25 cents.
LOVE'S EARLY DREAM; a ballad. By J. R. THOMAS. 25 cents.

A GREAT PROTESTANT WORK.—CARLINGTON CASTLE, A TALE OF THE JESUITS; by C. G. H., author of "Amy Harrington," "Curate of Linwood," etc., etc. 1 vol. 12mo., pp. 336. Price, cloth gilt, 75 cents; paper, 50 cents.

We have in this remarkably able and brilliant novel the story of an Irish Heiress, who, in order that her vast possessions should fall under the control of the Jesuits, became the victim of a determined, unrelenting, and unscrupulous persecution. Pursued and harrassed by every means that ingenuity, cunning, or hatred could suggest, she undergoes an amount of suffering and trial difficult to conceive, but through which she evinces a faith so exalted, and a fortitude so noble, firm, and enduring, that she arouses in us at once the deepest sympathy and the most sincere admiration. The beauty and sweetness of her character, her ennobling virtues, and her martyr-like suffering, are all pictured forth by the author with so much skill, delicacy, and power, with so subtle a knowledge of the human heart, and with so wide and comprehensive an insight into human nature, that her image, with all its exquisite lights and shades, its beautiful coloring and its noble proportions, stands out from the canvas like a reality.

For the flow and grace of its style, its abundance of incident, its absorbing adventures, its graphic pictures, its picturesque descriptions, its frequent rise into the grand and the terrible, we think that "CARLINGTON CASTLE" will become one of the most admired and popular works of the day.

In the preface to the work we are told by the author that, notwithstanding the extraordinary character of the events related, the principal circumstances are all founded upon events that have actually occurred in our own day, and within the British dominions. All this is only proof that religious persecution did not pass away with the dark ages—that it still exists in our midst, in many ways and forms, as vindictive and as relentless, if not as open and as bold, as in the olden time.

BUNCE & BROTHER, Publishers,
mar4-2t No. 134 Nassau street, New York.

1.000 BOOK AGENTS AND COLPORTEURS WANTED—To sell THE "OLD BREWERY."—This extraordinarily popular work is destined to have a larger sale than Mrs. Stowe's famous book. The first edition demanded was 30,000 COPIES, which is without example in the history of book publishing. Five hundred thousand readers are ready to purchase this wonderful history of reform at the "Five Points," when an opportunity is presented. Its thrilling narratives have received the unanimous verdict of unqualified praise from the secular and religious press.

N. B.—The most liberal terms will be given. Attractive circulars for canvassing furnished gratuitously on application to
STRINGER & TOWNSEND, Publishers,
mar4-2t No. 222 Broadway, N. Y.

IMPORTANT THEOLOGICAL WORKS. By the Rev. JOHN CUMMING, D.D., of London. Dedicated by permission to the Hon. ABBOT LAWRENCE. The volumes of this series are all uniform in size, and in elegantly gilt cloth bindings. Price $1 per volume.
1.—Apocalyptic Sketches, or Lectures on the Book of Revelation; 1st Series, by the Rev. John Cumming, D. D. Delivered in Exeter Hall, and at Crown Court church, London. New Edition—revised and corrected, with two Indexes.
2.—Apocalyptic Sketches, or Lectures on the Book of Revelation; 2d Series, by the Rev. John Cumming, D. D.
3.—Prophetic Studies, or Lectures on the Prophet Daniel; by the Rev. John Cumming, D. D.
4.—Voices of the Day; by the Rev. John Cumming, D.D.
5.—Voices of the Night; by the Rev. John Cumming, D.D.
6.—Voices of the Dead; by the Rev. John Cumming, D.D.

Other volumes, completing the writings of this distinguished divine, are in course of preparation, and will be announced when ready.
f25-3t VIRTUE, SON & CO., 26 John street, New York, and sold by all Booksellers.

GOUPIL & CO., Print Publishers & Artists' Colormen, No. 366 Broadway, New York, have recently published LINE ENGRAVINGS:

1. THE APOTHEOSIS OF THE FINE ARTS (Hemicycle de l'Ecole des Beaux Arts), containing Portraits of more than 70 of the Great Masters in Painting, Sculpture, and Architecture. Engraved in the highest style of Art, by HENRIQUEL DUPONT, after the great Fresco by De la Roche. Size of plate 102 by 16 inches (without margin), printed on three sheets. Price, plain prints, $37 50 per set. This plate, for which the engraver was awarded the first prize (4,000 francs) at the Exhibition of the French Academy in 1853, is also the *only* Plate Engraving for which a medal was awarded by the New York Crystal Palace.
2. FAUST AND MARGARET. Engraved by A. BLANCHARD, after Ary Scheffer. Size, 10 by 16 inches. Price, plain prints, $1 50.
3. WASHINGTON CROSSING THE DELAWARE. Engraved by GIRARDET, after the great national picture by Leutze. Size 38 by 22½ inches. Price, plain prints, $15; colored in exquisite style $25.

The usual discount to the trade.

Messrs. GOUPIL & Co. call the attention of the trade, seminaries, and teachers to their rich and varied assortment of Artists' Materials.

N. B. Catalogues and Price Lists sent to any part of the United States or Canada
f25-3m

THE LIFE AND LABORS OF ST. AUGUSTINE, translated from the GERMAN of Dr. PHILIP SCHAFF, Professor of Theology, at Mercersburg, Pa., by the Rev. T. C. PORTER, of Franklin and Marshall College, Lancaster, Pa. A handsome 12mo. volume. With Steel Portrait of St. Augustine. Bound in muslin, with gilt back and sides, price 75 cents. Just published, and for sale by
f18 3t J. C. RIKER, 129 Fulton street, New York.

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.

Catalogues sent by mail to all who desire them.
IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston.
nov5-tf

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, and for sale at their Depository, 20 John st., N. Y.

BOOKS OF INSTRUCTION, for Sunday Schools and Families, consisting of PRIMERS, READING-LESSONS, CATECHISMS, BIBLE QUESTIONS, QUESTIONS ON THE SERVICES OF THE CHURCH, SHORT PRAYERS, &c., &c.

Books for the Sunday School and the Family Library.

THE LARGER LIBRARY, containing 227 volumes bound in half morocco. Total cost, $38,93. (Subject to a discount.)

THE CHEAP LIBRARY, containing 159 books selected from the Larger Library, and bound up in 100 volumes, half muslin. Nett price, $10.

THE CHILDREN'S MAGAZINE, 1829 to 1852 inclusive, 24 yearly volumes, or in 48 half yearly volumes. Total cost $9,60. (Subject to discount.)

BOOKS FOR GIFTS, a large number of choice books, both in fine and plain editions, bound in muslin, and, also, in paper covers; at prices varying from 75 cents to 3 cents each.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH, by One of Three Hundred. Complete in one volume. 12mo., muslin, $1.

"For the many, we are satisfied that this is by far the best work on the controversy with Presbyterians (including questions fundamental to all Protestant sects) that has ever yet been written. It will be read by thousands and tens of thousands, to whom other books on the same subject would seem too dry to be either read or inwardly digested."

"The work, as a popular argument for the Church, cannot be fairly answered, nor do we believe that an answer will be attempted."—*The Church Journal.*

DAILY STEPS TOWARDS HEAVEN; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of OUR LORD JESUS CHRIST, for every day in the year, according to the Christian Seasons; with Titles and Characters of Christ, and a Harmony of the Four Gospels. 2d Edition. 456 pp., 32mo., full roan, gilt edges. Price 63 cts.

"The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable; and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review.*

THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.

"We are happy to announce this first and beautiful American edition of a Tract which in England has rapidly passed through six or seven. In both countries, our wisest and soundest Divines have pronounced it decidedly the best treatise on the subject that has appeared for many years."—*Banner of the Cross.*

LETTERS TO A MAN BEWILDERED AMONG MANY COUNSELORS. By a Presbyter of Alabama.

"It takes a sensible, clear and strong view of the claims of the Church, and is written with uncommon ability."—*True Catholic.*

"A more admirable Tract than this we have seldom seen. It goes directly to the point, and with a downright honesty and plainness which cannot fail to secure the attention of those for whose use it was written. The letters are addressed to one who is supposed to have never been a member of any church, and to have no particular religious attachments; restless, uncomfortable, and carried about with every wind of doctrine. All such are kindly and faithfully pointed to 'the old paths,' and 'the good way' in which alone 'they can find rest for their souls.'"—*Banner of the Cross.*

A MANUAL FOR SPONSORS; by the Rev. A. D. Traver. 136 pp. 18mo. Muslin, 31c.; half morocco, 23c.; dark glazed covers, printed in gold, 16c.

A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.

"The tunes are simple, and such as are generally known and sung in our churches, by which children will be trained to join with facility in the psalmody of our public worship. If we are not mistaken in the initials of the editor, it has been prepared by a most competent hand."—*Banner of the Cross.*

ALSO, a new and large stock of the cheapest and best editions of THE BOOK OF COMMON PRAYER, in plain and ornamented bindings, at prices from 12½ cents upwards.

☞ Catalogues of the Society's publications will be furnished upon application.

Address orders to DANIEL DANA, Jr., Agent,
d17tf No. 20 John St., N. Y.

FOR THE HOLIDAYS AND 1854.—THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, have recently published,

HERBERT ATHERTON, by the Author of "Wreaths and Branches for the Church." 204 pp. large 16mo. Muslin, 50c.; gilt edges, 63c.

IN THE WORLD, BUT NOT OF THE WORLD, by the Author of "Helen Morton's Trial," "Watch and Pray," &c. 216 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. half mor., 38c.; flexible covers, imitation of watered silk, title in gold, 25c.

LOVE'S LESSON, by the Author of "Timid Lucy," with two Engravings. 237 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

THE BARON'S LITTLE DAUGHTER, AND OTHER TALES, in Prose and Verse, by the Author of "Hymns for Little Children," with three fine Engravings. 223 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

OUR LITTLE COMFORT, by the Author of "Wreaths and Branches for the Church," &c. 205 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible. imitation watered silk covers, 25c.

STORIES ON THE EIGHT BEATITUDES. 175 pp. 18mo., muslin, 33c.; half mor., 27c.

Also, in Eight separate Books, paper covers, 25c. for the set.

STORIES FOR LITTLE FOLKS—Twelve in number, of 32 pp. each, 32mo., viz.: The Two Goldfinches; The Elephant and the Gingerbread Nuts; The Chiff-Chaff; The Lost Dog; The Minnows: The Caterpillar; The Pig and the Cat; The Hen and Chickens; The Lost Spoon; The Love-Birds; The Broken Pitcher; The Spider. 25c. for the set.

Also, in six volumes, of 64 pp. each, flexible muslin, at 12½c. per volume, or 75c. for the set.

CHRISTMAS AT HOME; and THE EBONY BOX, by the Author of "Little Flora," with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.

OUR OPPOSITE NEIGHBOR, by Sarah Roberts, with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.

MY TWO SUNDAY SCHOLARS. 48 pp., 18mo., muslin, flexible, 16c.; half mor., 12c.; paper covers, 4½c.

The G. P. E. S. S. Union and Church Book Society will also publish, about the 21st of January,

THE CHURCHMAN'S DIARY, for 1854—with several important improvements on the Diary of last year. It will contain distinct notation of all the Holy Days and Seasons of the Church; all Anniversaries and Meetings of Church Institutions, Conventions, &c.; the Lessons for Daily Service throughout the Year; blank spaces for memorandums for each day, and blank pages at the end for Monthly Expense Accounts, and Miscellaneous Memoranda; also, a number of New and Valuable Tables.

Flexible roan covers, gilt edges, 37½c.; morocco tucks, 50c.

☞ Copies of the Diary will be forwarded by mail, post-paid, for the above-named prices, transmitted in postage stamps or otherwise, to
DANIEL DANA, Jr., Agent, &c.,
dec17tf 20 John-street, New York.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY will commence, in a few days, the publication of a New and Complete System of Sunday School Instruction, entitled THE CATECHIST'S MANUAL. The first Six series will embrace the following subjects: The Holy Catholic Church; The Lord's Holy Temple; Divine Worship; The Lord's Day; Holy Days and Seasons; The Christian Ministry, &c.

The Series to follow will be upon The Liturgy; Reading the Scriptures; Morning and Evening Prayer; The Sacraments; Occasional Offices, &c.

The Subjects are broken up into Lessons of convenient length in the form of Questions and ANSWERS, with Texts, Proofs, and References at the foot of the page. Each Section is also furnished with copious Notes and Extracts from Standard Church writers, specially intended to aid the Catechist in his labors in training the Young in the knowledge and obedience of the Truth.

SERIES I: The Holy Catholic Church. pp. 72. 18mo. 6¼ cents per copy. Address orders to DANIEL DANA Jr., Agent,
Dec. 17, 1853. tf 20 John street, New York.

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
mar1-p JOHN HECKER, Proprietor.

PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET, N. Y.